

[CONFIDENTIAL.]

[No. 49 of 1913]

# REPORT ON NATIVE PAPERS IN BENGAL

FOR THE  
Week ending the 6th December 1913.

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Nil.



## PART I OF WEEKLY REPORT.

## List of Vernacular Newspapers and Periodicals.

[ Corrected up to the 1st December 1913.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bani" (P)	Calcutta	Monthly	Lakshmi Nath Bis Borna, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P)	Do.	Quarterly	Nilkanta Barua, Brahmin	400
<i>Bengali.</i>					
3	"Atithasik Chitra" (P)	Calcutta	Monthly	Nikil Nath Ray, Hindu, Brahmin; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P)	Do.	Do.	Kashirod Prasad Vidyabinode	700
5	"Alochana" (P)	Howrah	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 47 years.	500
6	"Ananda Sangit Patrika" (P)	Calcutta	Do.	A. Chaudhuri Pratibha Devi, Hindu, Brahmin; age 46 years.	...
7	"Archana" (P)	Do.	Do.	Keshab Chandra Gupta	800
8	"Arghya" (P)	Do.	Do.	Amulya Charan Sen, Hindu, Tambuli; age 36 years.	700
9	"Aryya Gourab" (P)	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 48 years.	1,000
10	"Aryya Kayastha Patrika" (P)	Calcutta	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 72 years.	500
11	"Aryya Kayastha Pratibha" (P)	Do.	Do.	Ditto ditto ditto	500
12	"Aryyabarta" (P)	Do.	Do.	Hemendra Prasad Ghosh	1,000
13	"Atithi" (P)	Do.	Do.	Bhabataran Das; age 23 years	200
14	"Avasar" (P)	Do.	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 23 years.	1,500
15	"Ayurveda Bikas" (P)	Dacca	Do.	Sudhansu Bhushan Sen	...
16	"Ayurveda Hitaishini" (P)	Do.	Do.	Nalini Kanta Das Gupta	500
17	"Ayurveda Patrika" (P)	Calcutta	Do.	Kaviraj Dinanath Kaviratna Sastri	...
18	"Ayurveda Prachar" (P)	Nadia	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 37 years.	5,000
19	"Baisya Barajibi Patrika" (P)	Jessore	Do.	Prasanna Gopal Roy, Hindu, Barui; age 58 years.	500
20	"Baishnava Samaj" (P)	Calcutta	Bi-monthly	Surendra Mohan Adhikary	500
21	"Baisya Patrika" (P)	Jessore	Monthly	Prasanna Gopal Roy	...
22	"Balak" (P)	Calcutta	Do.	J. M. B. Duncan	9,800
23	"Balyasram" (P)	Do.	Do.	Taraprasanna Ghosh Bidyabenode, Hindu; age about 36 years.	200
24	"Bamabodhini Patrika" (P)	Do.	Do.	Sukumar Dutt	700
25	"Bandana" (P)	Baidyabati	Do.	...	...
26	"Bangabandhu" (P)	Dacca	Do.	Ishan Chandra Sen, Brahmo; age 55 years.	150
27	"Bangadarsan" (P)	Calcutta	Do.	Sailes Chandra Masumdar, Hindu, Brahmin; age 42 years.	900
28	"Bangaratna" (N)	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 28 years.	1,500
29	"Bangavasi" (N)	Calcutta	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
30	"Bangiya Baisya Sahid" (P)	Murshidabad	Monthly	Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	480
31	"Bankura Darpan" (N)	Bankura	Weekly	Rama Nath Mukherji; age 52 years...	453
32	"Bani" (P)	Calcutta	Monthly	Amulya Charan Ghosh; age 35 years	800
33	"Barisal Hitaishi" (N)	Barisal	Weekly	Durga Mohan Sen, Hindu, Baidya; age 35 years.	625
34	"Basumati" (N)	Calcutta	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	19,000
35	"Bhakti" (P)	Howrah	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	550
36	"Bharati" (P)	Calcutta	Do.	Srimati Swarna Kumari Devi	12,000
37	"Bharat Chitra" (N)	Do.	Weekly	Pran Krishna Pyne	800
38	"Bharat Mahila" (P)	Dacca	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	450
39	"Bhisak Darpan" (P)	Calcutta	Do.	Rai Saheb Giris Chandra Bagchi	250
40	"Bharatbarsha" (P)	Do.	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
41	"Bijnan" (P)	Do.	Do.	Dr. Amrita Lal Sarkar	300
42	"Birbhum Varta" (N)	Suri	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 39 years.	960
43	"Birbhum Hitaishi" (N)	Belpur	Do.	Divakara Banerji, Hindu, Brahmin; age 43 years.	325
44	"Birbhumi" (P)	Calcutta	Monthly	Kulada Prasad Mullick, Hindu, Brahmin; age 32 years.	1,500
45	"Birbhum Vasi" (N)	Rampur Hat	Weekly	Nilratan Mukherji, Hindu, Brahmin; age 46 years.	600



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.	No.
<i>Bengali—continued.</i>						
46	"Brahman" (P)	Bagerhat	Monthly	Nitya Gopal Chakravarty, Hindu, Brahmin; age 46 years.	150	91
47	"Brahman Samaj" (P)	Calcutta	Do.	Pandit Basanta Kumar Tarkanidhi	1,000	92
48	"Brahma Vadi" (P)	Barisal	Do.	Monomohan Chakravarty, Brahmo; age 52 years.	625	93
49	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purna Dev Narayan Singh Bahadur and Hirendra Nath Dutta.	300	94
50	"Bratya" (P)	Jayanagar	Do.	Raicharan Sadder, Hindu, Bratya Kshatriya, Poda; age 36 years.	About 500	95
51	"Burdwan Sanjivani" (N)	Burdwan	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 31 years.	1,000	96
52	"Byabasa O Baniyya" (P)	Calcutta	Monthly	Sachindra Prosad Basu	.....	97
53	"Byabasayi" (P)	Do.	Do.	Haripada Banerji	.....	98
54	"Chabbis Pargana Vartavaha" (N)	Bhawanipur	Weekly	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700	99
55	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800	100
56	"Chhatra Sakha" (P)	Dacca	Monthly	.....	500	101
57	"Chhatra Suhrid" (P)	Do.	Do.	.....	400	101
58	"Chikitsa Prakas" (P)	Nadia	Do.	Dr. Dharendra Nath Haldar, Hindu, Brahmin.	1,000	102
59	"Chikitsa Sammilani" (P)	Calcutta	Do.	Kaviraj Paresch Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhusan Ray, Vaidya.	500	103
60	"Chikitsa Tatva Vijnan" (P)	Do.	Do.	Binode Lal Das Gupta, Vaidya; age 38 years.	300	104
61	"Chinsurah Vartavaha" (N)	Chinsura	Weekly	Dina Nath Mukherji	1,000	105
62	"Dainik Chandrika" (N)	Calcutta	Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha; age 42 years.	2,000	106
63	"Dacca Prakas" (N)	Dacca	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 41 years.	600	107
64	"Darsak" (N)	Calcutta	Do.	.....	.....	108
65	"Devalya" (P)	Do.	Monthly	Girija Sankar Rai Chowdhuri, M.A.	800	109
66	"Dharma-O-Karma" (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,300	110
67	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300	111
68	"Dharma Pracharak" (P)	Do.	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years.	2,000	112
69	"Diamond Harbour Hitaishi" (N)	Diamond Harbour	Weekly	.....	.....	113
70	"Dhruba" (P)	Do.	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 36 years.	800	114
71	"Education Gazette" (N)	Chinsurah	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,500	115
72	"Faridpur Hitaishini" (N)	Faridpur	Fortnightly	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300	116
73	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600	117
74	"Gandha-Vanik-Hitaishi" (P)	Do.	Do.	Ashutosh Kunda, Hindu, Mudi by caste; age 28 years.	1,000	118
75	"Gaud-guta" (N)	Malda	Weekly	Krishna Chandra Agarwallah	400	119
76	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev	500	120
77	"Hablul-Matin" (N)	Do.	Daily	Saiyid Jelaluddin, Muhammadan; age 61 years.	500	121
78	"Hakim" (P)	Do.	Monthly	Masihar Rahman, Muhammadan; age 30 years.	500	122
79	"Haridas or Sri Gauranga Sevaka" (P)	Murshidabad	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280	123
80	"Hindusthana" (N)	Calcutta	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900	124
81	"Hindu Ranjika" (N)	Rajshahi	Do.	Kachimuddin Sarkar, Muhammadan; age 40 years.	290	125
82	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	500	126
83	"Hitavadi" (N)	Calcutta	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 3 others.	28,000	127
84	"Hitvarta" (N)	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600	128
85	"Homeopathy-Chikitsa Petra" (P)	Calcutta	Monthly	Dr. B. M. Dass, Christian; age 48 years.	450	129
86	"Homeopathi-Prachar" (P)	Do.	Do.	Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000	130
87	"Islam-Abha" (P)	Dacca	Do.	Sheik Abdul Majid	1,000	131
88	"Islam-Rabi" (N)	Mymensingh	Weekly	Maulvi Nasiruddin Ahmad, Muslim; age about 33 years.	700	132
89	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700	133
90	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300	134



No.	Name of publication	Where published	Edition	Name, caste and age of Editor	Circulation
<i>Bengali—continued.</i>					
91	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrishna Bagchi, Hindu, Brahmin; age 28 years.	1,400
92	"Janmabhumi" (P)	Do	Do.	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	300
93	"Jasohar" (N)	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
94	"Jubak" (P)	Santipur	Monthly	Jnananda Pramanik, Brahmo; age 33 years.	500
95	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500
96	"Jyoti" (N)	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
97	"Kahini" (P)	Calcutta	Monthly	Amulya Charan Sen, Tanti, age 36 years.	500
98	"Kajer-Loke" (P)	Do.	Do.	Saroda Prasad Chatterji, Brahmin; age 46 years.	350
99	"Kalyani" (N)	Magura	Weekly	Iskconwar Mukherji, Brahmin; age 48 years.	500
100	"Kanika" (P)	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
101	"Karmakar Bandhu" (P)	Calcutta	Do.	Banamali Seth, Hindu, Swarnakar; age 42 years.	500
102	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 68 years.	500
103	"Kayastha Patrika" (P)	Calcutta	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	750
104	"Khulnavasi" (N)	Khulna	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
105	"Kohinoor" (P)	Calcutta	Monthly	Muhammad Rusun Ali Choudhuri	700
106	"Krisbak" (P)	Do.	Do.	Nikunja Behari Dutt	1,000
107	"Krishi-Sampad" (P)	Dacca	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
108	"Kushadaha" (P)	Calcutta	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 36 years.	500
109	"Mahajan Bandhu" (P)	Do.	Do.	Raj Krishna Pal, Hindu, Tambuli; age 48 years.	400
110	"Mahila" (P)	Do.	Do.	Rev. Braja Gopal Neogi, Brahmo; age 68 years.	200
111	"Mahisya-Mohila" (P)	Do.	Do.		1,000
112	"Mahisya Samaj" (P)	Do.	Do.	Narendra Nath Das, Hindu, Kaivarta	200
113	"Mahisya-Surhid" (P)	Diamond Harbour	Do.	Haripada Haldar, Hindu, Kaivarta; age 80 years.	350
114	"Malda Samachar" (N)	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
115	"Manasi" (P)	Calcutta	Monthly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,000
116	"Manbhum" (N)	Purulia	Weekly	Pagala Charan Ghosh, Hindu, Kayastha; age 41 years.	About 500
117	"Mandarmala" (P)	Calcutta	Monthly	Umesh Chandra Das Gupta, Hindu, Brahmin; age about 55 years.	400
118	"Medini Bandhab" (N)	Midnapore	Weekly	Devdas Karan, Hindu, Sadgope; age 45 years.	600
119	"Midnapore Hitaishi" (N)	Ditto	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 36 years.	200
120	"Moslem Hitaishi" (N)	Calcutta	Do.	Shaikh Abdur Rahim and Mozumal Haque	6,300
121	"Muhammadi" (N)	Do.	Do.	Muhammad Akram Khan, Musalman; age 37 years; and Maulvi Akbar Khan.	About 1,400
122	"Mukul" (P)	Do.	Monthly	Hem Chandra Sarkar, Brahmo; age 38 years.	1,000
123	"Murshidabad Hitaishi" (N)	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	205
124	"Namasudra Suhrid" (P)	Faridpur	Monthly	Aditya Kumar Chowdhuri, Namasudra; age 35 years.	600
125	"Nandini" (P)	Howrah	Do.	Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	150
126	"Natya Maudir" (P)	Calcutta	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	500
127	"Natya Patrika" (P)	Do.	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	100
128	"Navya Banga" (N)	Chandpur	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 23 years.	500
129	"Nayak" (N)	Calcutta	Daily	Panchowri Banerji and Birendra Chandra Ghosh.	2,800
130	"Nava Jivani" (P)	Do.	Monthly	Rev. Lal Behari Saha, Christian; age 64 years.	200 to 300
131	"Navya Bharat" (P)	Do.	Do.	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	1,000 to 1,500
132	"Nihar" (N)	Contai	Weekly	Madu Sudan Jana, Brahmo; age 44 years.	500



No.	Name of publication.	Where published.	Edition.	Name, cast and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
133	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290
134	"Pabna Hitaishi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin; age 36 years.	350
135	"Pallichitra" (P)	Bagerhat	Monthly	Ashu Tosh Bore, Hindu, Kayastha; age 35 years.	About 500
136	"Palli Prasun" (P)	Joynagore, 24-Parganas distr. et.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500
137	"Pallivasi" (N)	Kalna	Weekly	Sasi Bhushan Banerji, Hindu, Brahmin; age 48 years.	300
138	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	500
139	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukherji	800
140	"Patake" (P)	Do.	Do.	Hari Charan Das	500
141	"Paricharak" (N)	Do.	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400
142	"Prachar" (P)	Jayanagar	Monthly	Rev. G. C. Dutt, Christian; age 46 years.	1,400
143	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakravarti, Kaivarta Brahmin; age 34 years; and others.	300
144	"Prajapati" (P)	Calcutta	Monthly	Jnanendra Nath Kumar	750
145	"Prabhat" (P)	Do.	Do.	Devendra Nath Mitra	200
146	"Prabhakar" (P)	Do.	Do.	Mohammad Aiyub Khan	500
147	"Prakriti" (P)	Do.	Do.	Devendra Nath Sen	1,000
148	"Prantavasi" (N)	Netrokona	Weekly		
149	"Prasun" (N)	Katwa	Do.	Banku Behari Ghosh, Goala; age 42 years.	645
150	"Pratihar" (N)	Berhampore	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	508
151	"Prativa" (P)	Dacca	Monthly	Dhirendra Nath Ganguly	750
152	"Prabasi" (P)	Calcutta	Do.	Ashutosh Mukherji	500
153	"Pravasi" (P)	Do.	Do.	Ramananda Chatterji, M.A.	5,000
154	"Priti" (P)	Do.	Do.	Pransankar Sen, M.A.	300
155	"Puja" (P)	Do.	Do.	Kshirode Behari Chowdhury, B.A.	250
156	"Puspodyan" (P)	Do.	Do.	Jnanendra Nath Bose	200
157	"Purulia Darpan" (N)	Purulia	Weekly	Amulya Ratan Chatterji; age 41 years	About 700
158	"Rahasya Prakas" (P)	Calcutta	Monthly	Purna Chandra De, Subarnabanik; age 32 years.	300
159	"Rangpur Darpan" (N)	Rangpur	Weekly	Sarat Chandra Majumdar, Hindu, Brahmin; age 46 years.	400
160	"Rangpur Sahitya Parisad Patrika" (P)	Rangpur	Quarterly	Panchanan Sarkar, M.A., B.L.	500
161	"Ratnakar" (N)	Asansol	Weekly		200
162	"Sadhak" (P)	Nadia	Monthly	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	200
163	"Sahitya" (P)	Calcutta	Do.	Suresh Chandra Samajpati	1,500
164	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,800
165	"Sahitya Sanghita" (P)	Do.	Monthly	Shyama Charan Kaviratna	500
166	"Sahitya Samvad" (P)	Howrah	Do.	Pramath Nath Sanyal, Hindu, Brahmin; age 39 years.	1,000
167	"Samaj" (P)	Calcutta	Do.	Radha Govinda Nath	700
168	"Samaj Bandhu" (P)	Do.	Do.	Adhar Chandra Das	450
169	"Samaj Chitra" (P)	Dacca	Do.	Satis Chandra Roy	700
170	"Samay" (N)	Calcutta	Weekly	Jnanendra Nath Das	200
171	"Sammilan" (P)	Do.	Quarterly	Kunja Behari Das	300
172	"Sammilani" (N)	Do.	Fortnightly	Kali Mohan Bose, Brahmo, age about 40 years.	450
173	"Sammilani" (P)	Do.	Monthly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years.	300
174	"Sandes" (P)	Do.	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	6,000
175	"Sanjivani" (N)	Do.	Weekly	Sivanath Sastri, M.A., and others	400
176	"Sansodhini" (N)	Chittagong	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years.	200
177	"Santi" (P)	Do.	Monthly	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	500
178	"Saji" (P)	Calcutta	Do.	Nikhil Nath Roy	400
179	"Saswati" (P)	Do.	Do.	Sarat Chandra Dev	400
180	"Sansar Suhrid" (P)	Belgachia	Do.	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	200
181	"Sachchashi Suhrid" (P)	Calcutta	Do.	Rajani Kanta Guha, Brahmo; age 43 years.	1,300
182	"Sebak" (P)	Dacca	Do.	Rev. W. Carey; age 56 years	200
183	"Senapati" (P)	Calcutta	Do.	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	200
184	"Sisu" (P)	Do.	Do.	Kedar Nath Majumdar	125
185	"Sourava"	Mymensingh	Do.	Atul Chandra Sen, M.A., B.L.	1,000
186	"Siksha" (P)	Calcutta	Do.	Rev. W. Carey; age 56 years	
187	"Sikshak" (P)	Barisal	Do.	Maulvi Moslemuddin Khan Chowdhury; age 35 years.	
188	"Siksha Prechar" (P)	Mymensingh	Do.		



Circulation.	No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>Bengali—concluded.</i>				
290	189	"Siksha Samachar" (N) ...	Dacca ...	Weekly ...	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
350	190	"Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly ...	Manmatha Nath Chakravarti ...	500
	191	"Snehamayi" (P) ...	Dacca ...	Do. ...	Rev. A. L. Sarkar ...	800
About 500	192	"Sopan" (P) ...	Do. ...	Do. ...	Hemendra Nath Datta, Brahmo; age 36 years.	250
600	193	"Sri Sri Vaishnava Sangini" (P) ...	Calcutta ...	Do. ...	Madhusudan Das Adhikari, Vaishnav; age 30 years.	750
300	194	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N) ...	Do. ...	Weekly ...	Rasik Mohan Chakravarti Brahmin; age 41 years.	1,700
500	195	"Subarna-banik" (N) ...	Do. ...	Do. ...	Kiran Gopal Sinha, Hindu, Subarna-banik; age 29 years.	1,000
800	196	"Suhrid" (N) ...	Bakarganj ...	Do. ...	Rama Charan Pal, Hindu, Kayastha	150
600	197	"Sumati" (P) ...	Dacca ...	Monthly ...	Purna Chandra Ghosh, Kayastha; age 40 years.	500
400	198	"Surhid" (P) ...	Calcutta ...	Do. ...	Jotindra Mohan Gupta, B.L., Hindu, Baidya; age 36 years.	300
1,400	199	"Suprabhat" (P) ...	Do. ...	Do. ...	Sm. Kumudini Mitra ...	900
200	200	"Suraj" (N) ...	Pabna ...	Weekly ...	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	500
750	201	"Suhrit" (P) ...	Calcutta ...	Monthly ...	Hari Pada Das, B.A., Brahmo; age 28 years.	300
200	202	"Sudhi" (P) ...	Howrah ...	Do. ...	Kalabaran Ghosh, Hindu, Kayastha; age 23 years.	500
600	203	"Suravi" (P) ...	Contai ...	Do. ...	Baranashi Banerji, Hindu, Brahmin; age 45 years.	250
1,000	204	"Swarnakar Bandhav" (P) ...	Calcutta ...	Do. ...	Nagendra Nath Shee, M.A., Goldsmith by caste; age 40 years.	500
645	205	"Swastha Samachar" (P) ...	Do. ...	Do. ...	Dr. Kartic Chandra Bose, M.B.	4,500
508	206	"Tambuli Samaj" (P) ...	Do. ...	Do. ...	Rajkristo Paul and others ...	300
750	207	"Tara" (P) ...	Do. ...	Irregular ...	Tarapada Chatterji; age 28 years ...	250
500	208	"Tattwa Kaumudi" (P) ...	Do. ...	Fortnightly ...	Lalit Mohan Das, M.A., and others	500
5,000	209	"Tattwa Manjari" ...	Do. ...	Monthly ...	Kali Charan Basu; age about 40 years	600
300	210	"Tattwa-bodhini Patrika" ...	Do. ...	Do. ...	Rabindra Nath Tagore ...	300
250	211	"Teli Bandhav" (P) ...	Howrah ...	Do. ...	Bahis Das Pal, Hindu, Teli; age 38 years.	1,800
200	212	"Toshini" (P) ...	Dacca ...	Do. ...	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
300	213	"Trade Gazette" (P) ...	Calcutta ...	Do. ...	Kamal Hari Mukherji ...	900 to 2,000
400	214	"Triveni" (P) ...	Basirhat ...	Do. ...	Satis Chandra Chakravarti ...	100
500	215	"Tripura Hitaishi" (N) ...	Comilla ...	Weekly ...	Kamaniya Kumar Singha, Brahmo; age 25 years.	450
200	216	"Uchchasa" (P) ...	Calcutta ...	Monthly ...	Bhabataran Basu, Hindu, Kayastha; age 32 years.	150
200	217	"Udbodhana" (P) ...	Do. ...	Do. ...	Swami Saradananda ...	1,500
1,500	218	"United Trade Gazette" (P) ...	Do. ...	Do. ...	Narayan Krishna Goswami ...	3,000 to 10,000
1,800	219	"Upasana" (P) ...	Murshidabad ...	Do. ...	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	250
500	220	"Utsav" (P) ...	Calcutta ...	Do. ...	Ramdayal Majumdar, M.A., and others	100
1,000	221	"Vasudha" (P) ...	Do. ...	Do. ...	Banku Behari Dhar ...	500
700	222	"Yamuna" (P) ...	Do. ...	Do. ...	Phanindra Nath Pal, B.A.	900
450	223	"Yogi Sakha" (P) ...	Do. ...	Do. ...	Adhar Chandra Nath ...	750
700	224	"Yubak" (P) ...	Santipur ...	Do. ...	Yogananda Pramanick ...	300
200	225	"Vartavaha" (N) ...	Ranaghat ...	Weekly ...	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	600
300	226	"Vandana" (P) ...	Baidyabati ...	Monthly ...	Bipin Chandra Pal and others ...	700
450	227	"Vijaya" (P) ...	Calcutta ...	Do. ...	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	1,000
800	228	"Viswadut" (N) ...	Howrah ...	Weekly ...	Abinas Chandra Gupta, Vaidya; age 36 years.	1,000
6,000	229	"Viswavarta" (N) ...	Dacca ...	Do. ...	Jogendra Nath Gupta, Hindu, Vaidya; age 38 years.	100
400	230	"Vikrampur" (P) ...	Mymensingh ...	Quarterly ...	Hara Govinda Siromani ...	.....
200	231	"Vasanti" (P) ...	Ditto ...	Monthly ...		
500		<i>English-Bengali.</i>				
400	232	"Ananda Mohan College Magazine" (P) ...	Mymensingh ...	Monthly ...	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
400	233	"Bangavasi College Magazine" (P) ...	Calcutta ...	Do. ...	G. C. Basu ...	600
200	234	"Dacca College Magazine" (P) ...	Dacca ...	Quarterly ...	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	.....
1,300	235	"Dacca Gazette" (N) ...	Do. ...	Weekly ...	Satya Bhushan Dutt Roy, Baidya; age 46 years.	500
200	236	"Dacca Review" (P) ...	Do. ...	Monthly ...	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
125	237	"Jagannath College Magazine" (P) ...	Do. ...	Do. ...	Lalit Mohan Chatterji, Brahmo ...	700
1,000	238	"Loyal Citizens" (N) ...	Calcutta ...	Weekly ...		600



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
239	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College	...
240	"Rangpur Dikprokash" (N)	Rangpur ...	Weekly ...	Jyotish Chandra Majumdar	300
241	"Sanjaya" (N) ...	Fardipur ...	Do. ...	Rama Nath Ghosh, Hindu, Kayastha; age about 40 years.	500
242	"Scottish Churches College Magazine." (P)	Calcutta ..	Five issues in the year.	Rev. J. Watt, M.A.	1,300
243	"Tippera Guide" (N) ...	Comilla ...	Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya; age 48 years.	550
<i>Garó.</i>					
244	"Achikni Ripeng" (P) ...	Calcutta ...	Monthly ...	E. G. Phillips	400
245	"Phring Phring" (P) ...	Do. ...	Do. ...	...	...
<i>Hindí.</i>					
246	"Barabazar Gazette" (N) ...	Calcutta ...	Weekly ...	Sadananda Sukul	800
247	"Bharat Mitra" (N) ...	Do. ...	Do. ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	3,400
248	"Bira Bharat" (N) ...	Do. ...	Do. ...	Pandit Ramananda Dohas, Hindu, Brahmin; age 30 years.	1,500
249	"Chota Nagpur Dait Patrika" (P)	Ranchi ...	Monthly ...	Rev. E. H. Whitley, Christian	450
250	"Dainik Bharat Mitra" (N)	Calcutta ...	Daily ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	300
251	"Daragar Daptar" (P) ...	Do. ...	Monthly ...	Ram Lal Burman, Hindu, Kshatriya; age 37 years.	800
252	"Hindi Vangabasi" (N) ...	Do. ...	Weekly ...	Harikisan Jopkar, Hindu, Kshatriya; age 37 years.	550
253	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly ...	Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
254	"Manoranjan" (P) ...	Do. ...	Do. ...	Ishwari Prasad Sharma, Hindu, Brahmin; age 50 years.	500
255	"Marwari" (N) ...	Do. ...	Weekly ...	R. K. Tewari, Hindu, Vaisya	500
256	"Saraswat Hitaishi" (P) ...	Do. ...	Monthly ...	Govinda Charya, Hindu, Brahmin; age 37 years.	1,000
257	"Sevak" (P) ...	Do. ...	Do. ...	Nawab Zedik Lal, Brahmin; age 30 years.	500
258	"Sudharak" (N) ...	Do. ...	Weekly ...	Radha Mohan Gokulji, Hindu, Agarwala; age 50 years.	500
<i>Parvatiya.</i>					
259	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly	Rev. G. P. Pradhun, Christian; age 60 years.	400
<i>Persian.</i>					
260	"Habul-Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan; age 61 years.	1,000
<i>Poly-lingual.</i>					
261	"Devanagar" (P) ...	Calcutta ...	Monthly ...	Sarada Charan Mitra, M.A., B.L.	500
262	"Printers' Provider" (P) ...	Do. ...	Do. ...	S. T. Jones	500
263	"Sadhu Samvad" (P) ...	Howrah ...	Do. ...	Nilananda Chatterji, B.L.; age 36 years	350
<i>Sanskrit.</i>					
264	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Hrishikes Sastri	500
<i>Bengali-Sanskrit.</i>					
265	"Hindu Patrika" (P) ..	Jessore ...	Monthly ...	Rai Yadu Nath Masumdar Bahadur, Barajibi; age 60 years.	940
266	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur...	400
<i>Urdu.</i>					
267	"Durbar Gazette" (N) ...	Calcutta ...	Daily ...	Nawab Ali, Muhammadan	1,000
268	"Habul Matin" (N) ...	Do. ...	Do. ...	Saiyid Jelaluddin, Muhammadan	700
269	"Al-Hilal" (N) ...	Do. ...	Weekly ...	Maulana Abul Kalam Azad, Muhammadan; age 27 years.	1,000
270	"Negare Basim" (P) ...	Do. ...	Monthly ...	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fasilul Wahab.	...



## I.—FOREIGN POLITICS.

THE *Nayak* [Calcutta] of the 27th November writes under the heading noted on the margin:—

NAYAK,  
Nov. 27th, 1913.

Knowledge though meritorious turns out to be a defect in the case of *Vidya* (heroine of the poem *Vidya-Sundar*).

\* Work on religious sacred text.

No *Dharmashastra*,\* whether that of Christians or of Musalmans or of Buddhists or of Hindus, is correct, at least in these days; those old religious principles are not found to be effective in the civilised world. All religious works agree in holding that men who are frugal, self-controlled, hardworking and willing to support their own kinsfolk are men in the real sense of the word, and may even subsequently attain to divinity. If these truths of the *Dharmashastras* were acknowledged by all, specially the worthy colonial whites of South Africa, the Indian emigrants to that colony would not suffer so many torments.

You white Christian races of South Africa all look down upon every individual blackman, so much so that you seem to lose caste even though you tread on his very shadow. This is made quite clear when one travels first or second class by rail. You do not want to travel in the same carriage with blackmen, cannot tolerate living with them in the same quarter of a town, cannot afford to eat with them at the same table. But in cases where there is a chance of your making money, where it is necessary, as a matter of policy, you are accustomed unhesitatingly to smear your white limbs even with the sweat of the body of blackmen, black as coal.

Everywhere on earth the black is treated with contempt by the white. Even in America, the home of liberty, whites and blacks do not travel in the same railway or tram cars and do not lodge in the same hotels. The mere recollection of those differences makes us shudder. Again, the French people, the nation who preach liberty, equality and fraternity, in their treatment of Algerian Musalman Arabs, make the greatest distinctions. Germany also treats the blacks as inferiors. As for Russia, there is no use referring in detail to her treatment of blacks. Again, Italy the other day showed a disposition in the course of the Tripolitan war, about which the less said the better. Among the genuine highly placed officials in India there is rather some degree of charity towards Indians manifest and some disposition to treat Indians with generosity. But hybrid *Feringhis* of many different shades of colour often on the strength of their European descent continue to display an amount of incivility which at times becomes quite intolerable. The point is that whites have an inborn hatred of blacks, and that is a distinguishing mark of Christianity.

And this inborn hatred is manifesting itself in the British colonies. It is men who cannot find room for themselves in England, all the never-dowells, and failures and wrecks in the home country who emigrate to the colonies and settle there. All the bad elements in the European character are well developed in them to the detriment of the good. Besides, there are also the promptings of self-interest and of the torment of hunger. No matter how much superior whites may be to blacks in the matter of physical force, they are much inferior in all that makes for worldly prosperity. Quite a large percentage of men among them are unruly, rash, arrogant and drunkards. In the race for a livelihood, they are defeated at every step by the black. Defeated in competition in respect of character, intelligence and knowledge these worthy whites want to repress the blacks by sheer brute force and grind them down. In Australia, New Zealand and other colonies the whites do not allow the blacks to enter their countries. In Canada, such blacks as there are, are subjected to no end of harassment.

And these worthy white people are accustomed to mock us Hindus at every step as terrible barbarians who observe caste distinctions, who are illiberal and narrowminded people, enveloped in superstition and so forth. What are you? The way in which you make distinctions between black and white is inconceivable to us Hindus even in our dreams. If, because of the



liberality of your Christian religion, South African Indians have to pay a *jessia* of £3 per head, if it becomes difficult for them to enjoy the company of their wives, if it becomes impossible for them to walk the streets, then why are you scandalised if among idolatrous Hindus caste distinctions are observed? Moslems can take credit for liberality and equality—the modern Christian races of Europe have no claim to such a credit. When the Moguls and Pathans were rulers of India, a conquered Hindu subject on being converted to Islam attained the same status as the ruling race. At the present moment an Indian though he turns Christian can never become one with the ruling race of Englishmen, it is doubtful if even in the future he can be so. So no matter what an outcry we make about the South African affair, no real work will be achieved. Inborn and inherent defects can never be got rid of. But the seeds of discontent can be cast wide in the midst of an opportunity like this. Perhaps that accounts for all this agitation and outcry!!!

DAINIK BHARAT  
MITRA,  
Nov. 30th, 1913.

2. The *Dainik Bharat Mitra* [Calcutta] of the 30th November remarks

Duty of the British Government.

that the English and Anglo-Indian Press have been displeased at the speech which Lord Hardinge made on South Africa at Madras. They have pronounced it to be an impolitic speech. The paper is of opinion that it is not only statesmanlike but it is Lord Hardinge alone who has dared to speak out his mind on the question in a way which has earned for him the gratitude of the Indians.

It goes on to say that the Imperial Government in Great Britain is unable to keep these colonies under proper check and control. It refers to the apathy of the colonies to contribute to the naval strength of the Empire in spite of the security they enjoy under the protecting wings of England. It also says that these colonies do not keep the weal of England at all in view.

In conclusion it says that if any unrest is created in India through the mistake of the Imperial Government at home, Lord Hardinge will not be the person who could be held responsible for it as he has already done his duty.

AL-HILAL,  
Nov. 26th, 1913.

3. *Al-Hilal* [Calcutta] of the 26th November remarks that when a volcano bursts it is idle to attempt to stop the rain of fire and molten lava by stopping a few crevices.

Messrs. Gandhi, Kallenbach and Polak have been thrown into prison. But will this stop the spread of the fire which is not in the tongue of these prisoners but in the hearts of all those millions of Indians who inhabit South Africa?

AL-HILAL,  
Nov. 26th, 1913.

4. *Al-Hilal* [Calcutta] of the 26th November publishes an appeal for funds on behalf of the South African Indians. It is an appeal to Moslems to loosen their purse-strings.

Appeal for funds for the support of the South African Indians.

In the course of the article it recounts the wrongs that have been done to the Indians in South Africa; and the disabilities under which they suffer. It also gives a sketch of the career of Mr. Gandhi. It goes on to say that it is a fact that the South African Government is independent in all local matters, and it is not India where anything can be done. But will not England, which out of love for humanity, is led to make a naval demonstration in the Bosphorus, to appoint a Commissioner in Macedonia, to send its navy to the Dardenelles, be able to do something to assuage the intensity of the barbarous treatment of Indians by the Afrikanders.

It is clear that the Imperial Government cannot interfere in this matter, but can it not protest against this wretched policy of the South Africans, when even a low placed Englishman is ready with his threat to subvert the thrones of Turkey and Persia? Would England have remained quiet if a non-Christian had touched the body of a whiteman on some field in China, among the mountain valleys in Syria, in some alleys of Constantinople, in some humble habitation of a Fellaheen in Egypt?

AL-HILAL,  
Nov. 26th, 1913.

5. *Al-Hilal* [Calcutta] of the 26th November, in referring to the statement made by Lord Gladstone to the effect that

Lord Gladstone's statement.

the reports regarding the oppression of Indians are exaggerated, remarks that it fails to understand what Lord Gladstone means by making such a statement in the face of evident facts. If he wants to free himself from all responsibilities by making such a statement then he has certainly succeeded, but if he is really desirous of having peace in India then the paper can do nothing but mourn over this expression of his wisdom.



He wants India to be quiet, but does not know how to secure it. He says that he has faith in his ministers, but how can Indians believe and repose their trust in them when they are the cause of all this trouble.

6. The *Medini Bandhav* [Midnapore] of the 24th November writes thus in reference to the South African Indian problem:—

"Harassment of Indians in South Africa."

The hair on one's body stands on end to think of the inhuman oppressions being committed upon British subjects by a British Governor-General in a British Colony. The news of these oppressions is creating a most serious excitement in all parts of India.

7. The *Samay* [Calcutta] of the 28th November, referring to the grievances of South African Indians, writes that the honour of England is involved in this struggle by Indians for the assertion of their rights. For the Indians

"Oppression of Indians in South Africa."

are fighting to preserve their status as British subjects. The whole world sympathises with and admires Mr. Gandhi and his followers in this just fight on their part against a barbarous law. It may be that the struggle will be a failure, but still as men it behoves the South African Indians to make a last effort.

8. The *Bangavasi* [Calcutta] of the 29th November warmly praises Lord Hardinge for the noble and courageous manner in which he has spoken on behalf of the Indian passive

"The help of the helpless."

resisters in South Africa and the spirited front he has presented to the South African Government in the matter.

9. The *Hablul Matin* (Daily Bengali edition). [Calcutta] of the 3rd December writes as follows:—

The Viceroy on the South African situation.

Lord Hardinge's despatches to the Imperial Government and Government of South Africa on the situation in South Africa relating to Indians have created a sensation in the Press. Most of the newspapers in England and South Africa are protesting in strong language against the attitude taken up by His Excellency and the Anglo-Indian Press also is censuring him in the matter. Indians, however, will ever cherish his memory with respect and reverence for the nobility of mind and love for his subjects he has shown in the matter. In fact the innumerable instances of His Excellency's greatness as a ruler and a man have astonished and charmed us. It is a matter of great joy and hope for us that the sufferings of his subjects grieve him and their happiness gladdens him.

10. The *Dainik Bharat Mitra* [Calcutta] of the 27th November remarks

General Botha and his attitude towards the South African Indians.

that, like the proverbial prostitute who turned a saint, General Botha for gaining his ends has become a great lover and wellwisher of the British Empire. His loyalty to the Empire is skindeep.

Indians are unable to understand the attitude of General Botha who is bent upon reducing a free subject of the British Empire to slavery, and who wants to prove the futility of the pledges and privileges granted by His Majesty the King and Parliament. It is not surprising that General Botha is afraid of entertaining the proposals made by Lord Hardinge to have an enquiry made into the Indian question by an independent committee. General Botha knows very well that such an investigation will fully expose the doings of the Union Government. He has gone so far as to have a fling at Lord Hardinge. This attitude of General Botha will create fresh commotion in India.

It then proceeds and says that now it is clear that the Government of India will not rest till it has seen the end of all the disabilities under which Indians suffer. The fact to be rejoiced at is this that at such a troublous moment the Government is with us. It is to be deplored that in the British Empire the position of India is such that the Government of India is not able to take a retaliatory step against the wrong doings of the self-governing colonies.

11. The *Bir Bharat* [Calcutta] of the 30th November remarks

Indians in South Africa.

that oppression on Indians is still continuing. The whole of India is excited over the wretched treatment which is being meted out to Indians in South Africa by the whites there. It is however gratified that the Government of India is at one with the Indians in their indignation towards the Union Government. It praises Lord Hardinge's speech and approves of the attitude which he has adopted. It goes on to say that Botha has not repented even after what has fallen from His Excellency

MEDINI BANDHAV,  
Nov. 24th, 1913.

SAMAY,  
Nov. 28th, 1913.

BANGAVASI,  
Nov. 29th, 1913.

HABLUL MATIN,  
(DAILY BENGALI EDITION),  
Dec. 3rd, 1913.

DAINIK BHARAT  
MITRA,  
Nov. 27th, 1913.

BIR BHARAT,  
Nov. 30th, 1913.



Lord Hardinge. It concludes by demanding an independent enquiry into the whole question.

## II.—HOME ADMINISTRATION.

### (a)—Police.

NAYAK,  
Nov. 28th, 1913.

12. The *Nayak* [Calcutta] of the 28th November writes:—

"About the police."  
(Reform of the Secret Police Service.)

There is a rumour that the Calcutta Criminal Investigation Department and the Bengal Criminal Investigation Department will be amalgamated together. We do not know how far this will be carried into effect, though we think we may safely presume that some changes will be effected in the police before long. We should like to say a few words on the subject, though, of course, the authorities will do what pleases them. First, detective work should be taken away from the hands of the police, for it is the Criminal Investigation Department which is responsible for the major portion of the mischief and discontent with which the country is beset now. We all know how the confidential report of a petty Sub-Inspector of Police determines the selection of a Judge of the High Court. And it is this dangerous weapon—the confidential report—in their hand which makes the police so *zubberdust* and earns for them the whole-hearted hatred of the public. Secondly, the Criminal Department should be made a separate department manned by officers selected from all the different departments of the Government. These officers should be of unquestionable merits and intelligence, and the head of the department should be the Political Secretary of the Government. All the higher officers of the Government—Deputy Magistrates, Munsifs and officers of the Education and Excise Departments—should be required to do detective work in addition to their duties. The work will in this way be done exactly like the secret service they have in Europe—the public knowing nothing at all of the persons engaged in it. This will help the Government to get real information about the people and at the same time save the latter from all *zulm*. Thirdly, the practice of having persons "shadowed" by semi-illiterate, worthless and ill-paid "watchers" should be abolished. If any information be necessary to get about any man it should be sought from his friends or relations who are likely to know him intimately. Or, if possible, let everything be done quite openly. If a man happens to incur the suspicion of the Government let his name be published as a suspect, and, unless his friends and relatives, can furnish satisfactory proofs of his innocence, let the public be informed that he has incurred the displeasure of the Government, and that anybody who deals with him will be considered as a suspicious character. This we are confident is sure to bring all wicked persons to book. If the Government accepts our suggestions we will speak out more openly later on. We say all this because we know that police officers are often very jealous of one another, and that if a police officer is transferred while he is engaged in any work, his successor, who takes it up where he leaves it, tries his best to bring him into discredit. Then, again, the Calcutta Police and the Bengal Police do not like each other, and there is no love lost between Bengali officers and Eurasian officers of the police. Policemen now do not care so much for the interests of the Government as for their own promotions. We hope Lord Hardinge will handle the problem with his usual tact.

NAYAK,  
Dec. 1st, 1913.

13. The *Nayak* [Calcutta] of the 1st December writes:—

"Are you all *Sephali* flowers?"  
(Bombs in Bengal).

Bombs seem to be quite plentiful in Bengal now-a-days. Scarcely a day passes but one hears of the sending of explosive letters to newspaper editors, discoveries of bomb-factories, and so forth. Has then the art of making bombs become so popular that even carters, tramway conductors, cooks and men belonging to still lower walks of life are engaged in the pursuit? The whole affair appears to us to be rather puzzling. We have been saying this for the last four years, but we may repeat it here that since the advent of anarchism in this country a class of police officers have been having a nice



time of it by putting respectable men to trouble often without any ground whatever. These men do practically no work, but their skill in this business brings them promotion and honours. And until they can be kept in check by some strong European officers they will never cease to do mischief. We all know that anarchism and political dacoities have almost disappeared from West Bengal. But as soon as there has been a talk of abolishing the Criminal Investigation Department bombs and dacoities and explosive letters have appeared like so many mushrooms. The Bengal Police are always jealous of the Calcutta Police, and even if the latter wish to do their duty the former stand in their way. Next, the heavy rewards offered by Government for the arrest of anarchists often serve as a temptation for evil-minded policemen to do mischief. The Government little knows that there are many men who sympathise with anarchists, and at the same time curry favour with the Government. We are personally aware of the existence of such men. We are curious to know whether or not the police received previous information about the sending of explosive letters to certain Anglo-Indian journalists, and, if so, why did they not warn those gentlemen of the fact? We hear that Messrs. Surendranath Banerjee and Bhupendranath Basu, Drs. Rashbehary Ghosh and Devaprosad Sanyadhyakary, Sir Ashutosh Mukherjee and Mr. Justice Digambar Chatterjee have also received such letters. We have not yet got any such thing, though some one sent us some picric acid and cartridges some time ago. May we ask who are the men that send those letters from Karachi? Or is it that even the postmark of Karachi can be a forgery?

14. The *Pallivarta* [Bongong] of the 25th November has the following:—

"A Deputy Magistrate's deed"  
—a Deputy Magistrate of Chudanga.

#### A DEPUTY MAGISTRATE'S DEED.

One shrinks from even writing of, not to speak of expressing by words of mouth, the intense terror which a Musalman Deputy Magistrate of the Chudanga subdivision of the Nadia district has created in the minds of all Hindus by himself slaughtering two cows in his official bungalow on the occasion of the *Bakr-Id* festival of the Musalmans on Monday the 10th November last. Just in front of the Deputy Magistrate's house is the Government Jail, and in it there are many Hindu guards. On that day they knew nothing at first, subsequently at 9 o'clock they suddenly noticed that an immense number of vultures were making noise over the *kuzur's* house. They then enquired and knew the real fact. Thereupon they immediately threw off all the food they had just prepared and remained starving the whole day with a heavy heart. Gradually as the news spread from house to house like a terrible forest fire the local pleaders, mukhtears and Hindu traders abstained from taking their food. People believe that by law slaughter of cows is prohibited in official houses, so that the whole town became terribly astir with the agitation over the question. Why did the Deputy Magistrate, who knows the law, commit such an illegal act? The encouragement afforded by the example of the *hakim* led to the slaughter of seven cows openly in a *masjid* in the centre of the town and the occurrence of similar incidents in a number of neighbouring villages. The tie of love which was easily established between Hindus and Musalmans by the conduct of Mr. Fazal Rahaman Khan, his predecessor in office, has been unexpectedly snapped by the shortsighted conduct of the present *Khan Sahab*. The meek Hindus are silently bearing their grief in their minds. We pray the authorities to grant them redress.

15. The *Nihar* [Contai] of the 18th November writes that for some time past a number of Musalmans have been stealing cattle and killing them very cruelly. These men are dealers in hide and kill the animals for their skins. Cases are by no means rare where cowsheds are burgled at night and all the cows in them taken away. Among the persons who have lost their cattle in this way are—

- (1) Hrishikes Padya of Bagran.
- (2) An inhabitant of the village of Dartua.
- (3) Bhajahari Maiti of Bagran.
- (4) Trailokya Nath Misra of Hinchhi.
- (5) Kali Hati of Mahishmtunda.

PALLIVARTA,  
Nov. 25th, 1913.

NIHAR,  
Nov. 18th, 1913.



The thing has created, concludes the paper, quite a panic among the people of the subdivision, and as it is a matter which vitally affects the interests of agriculturists the Government should take prompt steps to put an end to it.

SANJIVANI  
Nov. 27th, 1913.

16. The *Sanjivani* [Calcutta] of the 27th November refers to an appeal made before the criminal courts of Bankura by one Chinta Bhumijani of Madhavpur in Raipur thana in that district for an inquiry into the circumstances attending the death of her husband Dugai Majhi. It appears that Dugai was taken into police custody on a charge of dacoity one day, and the next day the wife was told by a chaukidar that he was dead. She asked to be taken to see his body, but was refused permission. She managed to get a sight of it from a distance however and found that it was wrapped up in a blood-stained cloth. The District Superintendent of Police inquired into the matter and found that Dugai had been released by the police on the day before his death, and that Dugai had committed suicide. This finding is most unsatisfactory. Why was not Dugai's wife allowed a sight of the dead body? Again, what led Dugai to commit suicide? An independent inquiry into this case is urgently called for.

HITAVADI,  
Nov. 28th, 1913.

17. The *Hitavadi* [Calcutta] of the 28th November deprecates the intention with which rumour credits Government of quartering a force of punitive police in Basirhat and certain adjoining villages. It is true there has been a serious outbreak of crime in this locality, but it is doubtful if the situation here is much worse than elsewhere. And even if it is, let steps be taken first to strengthen and improve the local police force.

NIHAR,  
Nov. 25th, 1913.

18. The *Nihar* [Contai] of the 25th November reports that a number of gamblers are doing great mischief in the villages of Basantia, Manikpur, Makundapur, Ajodhyapur, etc. These men victimize innocent labourers who go to work in the Sundarbans and often rob them of their money and clothes. There is a regular gang of these ruffians with a Musalman as the head, and cases are by no means rare in which wayfarers are assaulted and robbed on the public thoroughfares. Babu Bholanath Sau, a mukhtear of Contai, witnessed such an incident in the village of Ajodhyapur on the 20th Kartick last. The thing is gradually becoming very serious, and the paper asks the Government to depute a competent officer to investigate the matter and punish the *budmashes*.

(g)—*Railways and Communications, including Canals and Irrigation.*

NIHAR,  
Nov. 25th, 1913.

19. The *Nihar* [Contai] of the 25th November suggests that the work of the proposed light railway between Contai and Belda should be taken up at once, so that persons afflicted by the recent floods may find work and thus earn their living. Labourers can now be had very cheap, and Messrs. Martin and Company who will lay out the railway line are sure to find it profitable to start the work now.

(h)—*General.*

NAYAK,  
Dec. 2nd, 1913.

20. The *Nayak* [Calcutta] of the 2nd December is sorry to hear that His Excellency the Viceroy will not come to the University Convocation at the Government House. Calcutta University, but will hold it at the Government House instead. The paper asks whether it is the assassination of Haripada Dev in College Square that is scaring His Excellency away. The *Nayak* would rather think that Lord Hardinge should move about freely in the Indian quarters of Calcutta. And if His Excellency does so he will find that the people will worship him as a god. Our rulers, concludes the journal, have forgotten how to earn the love and esteem of the people of India, especially of the Hindus and Musalmans of Bengal. If they do not trust the people



they will not trust them. If there are a few anarchists among the people the entire population cannot be blamed for it. And whose fault is it that the public do not help the authorities to find out anarchists? Certainly it is the fault of the rulers and of the detective police.

21. Referring to the proposed movements of troops in Eastern Bengal and the encampment of troops at Dacca, the "Encampment of troops at *Barisal Hitaishi* [Barisal] of the 24th November Dacca." writes:—

It will be a dangerous thing if on their way the troops enter into villages or people's houses or markets. Already people are alarmed. The authorities should remove this alarm. Otherwise villages will be deserted on both sides of the route of the troops. The authorities are requested to take this warning beforehand.

22. The *Samay* [Calcutta] of the 28th November writes that the proposed manœuvres in Dacca are creating great consternation among the local villagers. They are in many cases sending away their womenfolk elsewhere to avoid the risk of their being insulted by British soldiers. Let Lord Carmichael take steps to reassure the populace.

23. The *Basumati* [Calcutta] of the 29th November says that the people of Bikrampur have been terribly frightened by the report that military manœuvres will be held at the place. Many of them are sending their families to other places. Government ought to reassure them.

24. The *Hitavadi* [Calcutta] of the 28th November doubts the utility of the forthcoming manœuvres in Eastern Bengal as a means of enhancing British prestige among the people of that part of the country. These operations will cost immense sums of money, and could not this outlay have been avoided at a time when Government pleads want of funds as an excuse for putting off many important reforms? British prestige does not require to be asserted before the inoffensive cultivators of Eastern Bengal. Let Englishmen look to South Africa where British prestige stands in real need of vindication. It cannot be beyond the power of the Imperial Government to stop the lamentable outrages to which Indians are being subjected there by the colonists who enjoy self-government through the grace of that Imperial Government.

25. Referring to the Gurkha disturbance at Dacca the *Basumati* [Calcutta] of the 29th November asks, is nobody bound to compensate the poor people who have either been wounded or robbed?

26. The *Bir Bharat* [Calcutta] of the 23rd November regrets very much the continuance of the raids on the North-Western Frontier, which, it remarks, is a great blot on the British administration. Will they never end, asks the paper. It advocates the giving of arms to the Hindus for protecting themselves in view of the helplessness of the authorities.

27. The *Hitavadi* [Calcutta] of the 28th November hopes that Government will accede to the prayer of the inhabitants of Noakhali town to take effective steps to save that town from erosion even though the work requires some considerable outlay.

28. The *Dainik Bharat Mitra* [Calcutta] of the 28th November, in referring to the evidence given by the Hon'ble Mr. Sharp before the Royal Commission, says that if Mr. Sharp had belonged to the Provincial Educational Service he would have detected an enormous difference between the officers of the Imperial and Provincial Educational Service. It then goes on to remark that European professors have shown no special qualifications so as to merit the honour of being placed over the heads of their Indian fellow-professors who have produced works of note.

29. The *Dainik Bharat Mitra* [Calcutta] of the 27th November hopes that the Royal Service Commission will remove the grievances of Indians educated in this country,

*BARISAL HITASHI,*  
Nov. 24th, 1913.

*SAMAY,*  
Nov. 28th, 1913.

*BASUMATI,*  
Nov. 29th, 1913.

*HITAVADI,*  
Nov. 28th, 1913.

*BASUMATI,*  
Nov. 29th, 1913.

*BIR BHARAT,*  
Nov. 23rd, 1913.

*HITAVADI,*  
Nov. 28th, 1913.

*DAINIK BHARAT MITRA,*  
Nov. 28th, 1913.

*DAINIK BHARAT MITRA,*  
Nov. 27th, 1913.



who are always appointed to subordinate posts and are considered not quite so efficient as men trained in England.

HITAVADI,  
Nov. 28th, 1913.

30. Referring to Sir C. P. Lukie's evidence before the Islington Commission, suggesting that Civil Assistant Surgeons should be given a better practical training in their profession than they now get, the *Hitavadi* [Calcutta] of the 28th November writes:—Before improving their training it is necessary to improve the pay and prospects of this class of public servants.

HINDI BANGAVASI,  
Dec. 1st, 1913.

31. The *Hindi Bangavasi* [Calcutta] of the 1st December says that it remains to be seen what His Excellency the Viceroy will decide in regard to the protest which has been preferred by the standing Committee of the Hakim and Vaidya Conference against the legislation which the Bombay Government proposes to bring into force to restrict the appellation of Doctor being allowed to anybody except those who have undergone a regular training at a school of medicine.

BASUMATI,  
Nov. 29th, 1913.

32. The *Basumati* [Calcutta] of the 29th November says that a craze for partition has, for some time past, come upon the Government. The partition of Bengal was its effect. The modification of the partition also bore its tinge. The proposed partition of Midnapore and Mymensingh also is the outcome of this craze. Who knows how much of the benefits which, the authorities say, will be derived from these partitions of districts, is fanciful and how much real? This much, however, is certain that they will enormously increase the cost of administration.

NAYAK,  
Dec. 2nd, 1913.

33. The *Nayak* [Calcutta] of the 2nd December has the following:—  
"Bihar and Orissa."  
So at last the province of Bihar and Orissa will be cut away from Bengal completely. Bihar is going to have a High Court, at least the foundation of the proposed building for the High Court has been laid. But who knows but the High Court may be housed elsewhere and not in that building after all? For has not the site for the new city of Delhi been shifted from the place where His Majesty the King-Emperor laid its foundation stone two years ago? Lord Hardinge says that easy communication will be opened between Cuttack and Bankipur; but we wonder how that can be done. As for the Biharis who are now in ecstasies over an imaginary gain, the less said about them the better. The Bihari Babus do not seem to realise the fact that their province is now on the verge of ruin. The poor Uriyas, however, will be the worse losers by the new change. Uriyas and Biharis can never unite for they have nothing in common. It would have been better if Orissa were given back to Bengal, or Ganjam, Sambalpur, Gond and Orissa were made into a separate province, as indeed is bound to be the case sooner or later. We find that the Liberals are doing more mischief to India than we ever had any idea of. Every one connected with the administration of this country now does his work in a half-hearted way. Let Lord Hardinge look to this fact and act accordingly. We are always in favour of British rule, and we do not like to see the screws of that machine go loose. And that is why we often speak out so boldly.

MEDINI BANDHUP,  
Nov. 17th, 1913.

34. The *Medini Bandhup* [Midnapore] of the 17th November highly praises Lord Hardinge for preventing slaughter of cows at Ajodhya on the occasion of the last *Bakr-Id*. In this he has shown as much generosity and sense of justice as he has shown in the Cawnpore mosque affair.

NAYAK,  
Dec. 1st, 1913.

35. The *Nayak* [Calcutta] of the 1st December says that complaints against Insurance Companies are very frequent. A commission should be appointed to enquire into their working. The poor people of the country are all going to be robbed. A suit for Rs. 65,000 has recently been filed in the High Court against the Universal Insurance Company. What is this? Who formed this company? It is rumoured that a number of schoolmasters are implicated in this matter.

HINDI BANGAVASI,  
Dec. 1st, 1913.

36. The *Hindi Bangavasi* [Calcutta] of the 1st December says that Sir Krishna is the first Indian to be appointed to the Vice-Presidentship of the India Council. If there had been no colour bar



Sir Krishna would have been the first Lieutenant-Governor of an Indian Province.

37. The *Dainik Bharat Mitra* [Calcutta] of the 28th November remarks that the honour which is said to have been conferred on Sir Krishna Gupta by appointing him Vice-President of the India Council will to some extent atone for the injustice which was done to him by overlooking his claims to the Lieutenant-Governorship of Bengal.

Sir Krishna Gupta's appointment to the Vice-Presidency of the India Council.

DAINIK BHARAT  
MITRA,  
Nov. 28th, 1913.

### III.—LEGISLATION.

38. One Taranath Neogi of Majlishpur, Bogra, writes to the *Samay* [Calcutta] of the 28th November deprecating the proposed legislation for the protection of females under age. He believes that it will prevent unions amongst the lower castes such as are permitted among the Vaishnavs and such as conduce appreciably to increasing the Hindu population. He also believes that it is merely a revival in another guise of Mr. Bhupendranath Bose's proposed amendment of the Special Marriage Act. The Editor of the paper however dissents from the view of this correspondent, and says that this legislation ought to be adopted. As for Mr. Basu's Bill, that Bill would have legalised such unions as that referred to by the correspondent.

"Law not wanted."

SAMAY,  
Nov. 28th, 1913.

### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

39. Referring to the idea that famine has become chronic in India, the *Basumati* [Calcutta] of the 29th November says that a reform of the revenue system is necessary for removing this deplorable state of things. As regards the distress in Khulna the writer quotes a paragraph from the *Khulnavasi* newspaper to show that the overtaxation of its inhabitants for maintaining a punitive police force, added to a succession of failures of crops, led to their present deplorable condition. The failure of crops is due to the silting up of the Kanchikata and Atalia khals. It is a wonder that the authorities did not notice the incapacity of the people to bear the cost of the maintenance of the punitive police force. They have not also made any effort to remedy the evil caused by the silting up of the khals. Government is requested to look to these matters, and open relief measures wherever the distress has become acute.

"Fate's trumpet-call in India."

BASUMATI,  
Nov. 29th, 1913.

40. Referring to the prevalence of distress in some villages under the Khulna sadar thana, the *Bangavasi* [Calcutta] of the 29th November quotes a paragraph from the *Khulnavasi* newspaper in which the following list is given of persons in the Atalia village who stand in need of immediate relief:—

Dependants.		Dependants.	
(1) Naimaddi	10	(7) Gayejuddi Molla	6
(2) Madan Shekh	7	(8) Daliladdi, a minor	8
(3) Edan Shekh	5	(9) Ayetannessa	8
(4) Gani Shikdar	2	(10) Chhabdar Sardar	4
(5) Osman Khan	6	(11) Meher Shekh	7
(6) Daliladdi Shekh	3	(12) Abdu Jamadar	5

A woman, Maju Bibi, an inhabitant of the Nalerchar village, was recently charged with having attempted to commit suicide. In defence she said that she had done so because she could not procure food for herself and her baby daughter. Mr. Thorpe, Deputy Magistrate, sentenced her to one day's imprisonment only. This case conclusively proves the existence of severe distress in the locality. Relief should be provided without the least delay. Does not Lord Carmichael keep himself informed about this prevalence of distress?

BANGAVASI,  
Nov. 29th, 1913.



**BASUMATI,**  
Nov. 29th, 1913.

41. The *Basumati* [Calcutta] of the 29th November recommends to Government the proposal made by the *Nihar* newspaper of Contai, in connection with the relief

Relief measures in Contai.

measures opened in the subdivision, that the idea of appointing circle officers on a monthly salary of Rs. 75 for management of the affair should be given up and the work should be entrusted to the noble-minded people who have been quite unselfishly working and spending money for affording relief to the flood-stricken people from the time of the occurrence of the flood. If, however, circle officers must be appointed, the appointments should be given to the volunteers who are already working in the locality and have consequently experience of its condition.

**BANGAVASI,**  
Nov. 29th, 1913.

42. The *Bangavasi* [Calcutta] of the 29th November learns from a correspondent that the condition of Contai is still very deplorable. Bhagavanpur thana is still under

"Contai news."

3 feet of water. No crop has been raised in the Bhagavanpur, Patashpur and Hedia thanas. Forty per cent. of houses will have to be rebuilt. Cholera has broken out in Argol and other villages under the Bhagavanpur thana. Cattle are dying for want of fodder—more than three thousands have died in the Bhagavanpur thana and more than two thousands in the Basudeopur thana. Cattle are dying for living in damp places. Government should make arrangements for drainage. Drainage may be facilitated by opening out a *khal* through Bhuniamuthya, Narnamuthya, Sujamuthya and other places from the Kalighai river, or by keeping the Rasulpur river open. It is hoped that Government will at once take up the matter in hand. Arrangements should also be made for giving proper relief to the flood-stricken people.

**NIHAR,**  
Nov. 18th, 1913.

43. Babu Ananta Krishna Maiti writes to the *Nihar* [Contai] of the 18th November discrediting the report that the prospects of the crops in the area within the jurisdiction of

"Cultivation in Ramnagar."

the Ramnagar thana are very favourable. True, the Subdivisional Officer of Contai, and the sub-manager of the local khas mahals visited some of the places, but what they saw were only the roadside villages where crops are generally good. Besides, many of the fields which seem to have grown plenty of paddy are really full of a kind of wild grass which looks very much like paddy-plants. The writer says from personal knowledge that, so far from the condition of the crops being favourable, there are many families who cannot get even a half meal every two days. The Associated Relief Association is rendering great help to distressed persons, but there are numbers of men who are not getting any help, and whose condition can be better imagined than described.

#### VI.—MISCELLANEOUS.

**BIR BHARAT,**  
Nov. 30th, 1913.

44. The *Bir Bharat* [Calcutta] of the 30th November, in referring to Mr. Fielding Hall's article in the *Nineteenth Century* entitled, "We have lost India," says that it

England and India.

should be the aim of Englishmen not to lose that hold over the minds of the Indians which they have attained by the nobility of their character and generous behaviour.

Indians love Englishman in spite of the irritation which is sometimes caused by occasional bad treatment and injustice.

**BIR BHARAT,**  
Nov. 23rd, 1913.

45. The *Bir Bharat* [Calcutta] of the 23rd November says that

Lord Curzon and Mrs. Walter Tollitson, authoress of "Cities Visited."

Mrs. Walter Tollitson in her book entitled "Cities Visited" has quoted in several places from Lord Curzon's speeches and in one place she has quoted a remark of Lord Curzon's to the effect that

the Hindus are a set of liars. Thereupon Lord Curzon has written to the authoress protesting against this and stating that he never made such an allegation. The paper remarks that it is indeed a great thing that Lord Curzon has retracted his words.

**HITAVADI,**  
Nov. 28th, 1913.

46. The *Hitavadi* [Calcutta] of the 28th November refers to a recent article in the *Nineteenth Century and After* by

"Anxiety about India."

Mr. Geoffrey Cookson discussing the problem of Indian discontent. The writer holds that Free Trade has ruined Indian



industries and made agriculture the sole means of livelihood for Indians. The solution of the problem is for Government to take steps to promote industries and develop agriculture. Government has already done something in that direction, but much more is required. And the solution to be effective there must be a scheme of tariff reform securing protection for Indian industries. Thus will opportunities be afforded to Indians to acquire an industrial training. This alone will afford a real solution of the problem of Indian discontent, the responsibility for which is too often fastened unjustly on the shoulders of officials.

47. The *Dainik Bharat Mitra* [Calcutta] of the 26th November remarks that, with the exception of a few noble European Missionaries who joined the deputation which waited on the poet Rabindranath Tagore at Bolpur, the rest of the European community in Calcutta seems to have acted on Rudyard Kipling's dictum—

“East is east and west is west  
And never the twain shall meet.”

48. The *Dainik Bharat Mitra* [Calcutta] of the 26th November, in the course of an article entitled the “Consequence of the destruction of handicrafts and arts,” says that it had hoped that the new capital would be built in the Indian style, but the trend of events has shown that this is not to be. A capital of India built in a foreign style can never represent the ideals of the people. It then goes on to say that the Englishman should completely identify himself with the spirit of the Indian architecture. By doing so he will be able to sympathise with Indians, and then and then alone there will grow up co-operation and mutual understanding.

49. The *Bir Bharat* [Calcutta] of the 30th November remarks that the services which the Bank of Bengal has been rendering to the commercial public in these days of financial stress are highly appreciated in all quarters, and have raised the Bank in the estimation of the public.

50. The *Nayak* [Calcutta] of the 28th November says that Lord Kitchener is likely to succeed His Excellency Lord Hardinge as Viceroy of India. The paper will be glad if this rumour proves to be true, for he is the one man who can grapple with the present complicated situation in this country. But, concludes the journal, Lord Hardinge should not leave India before the work he has begun is completed.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

*The 6th December 1913.*

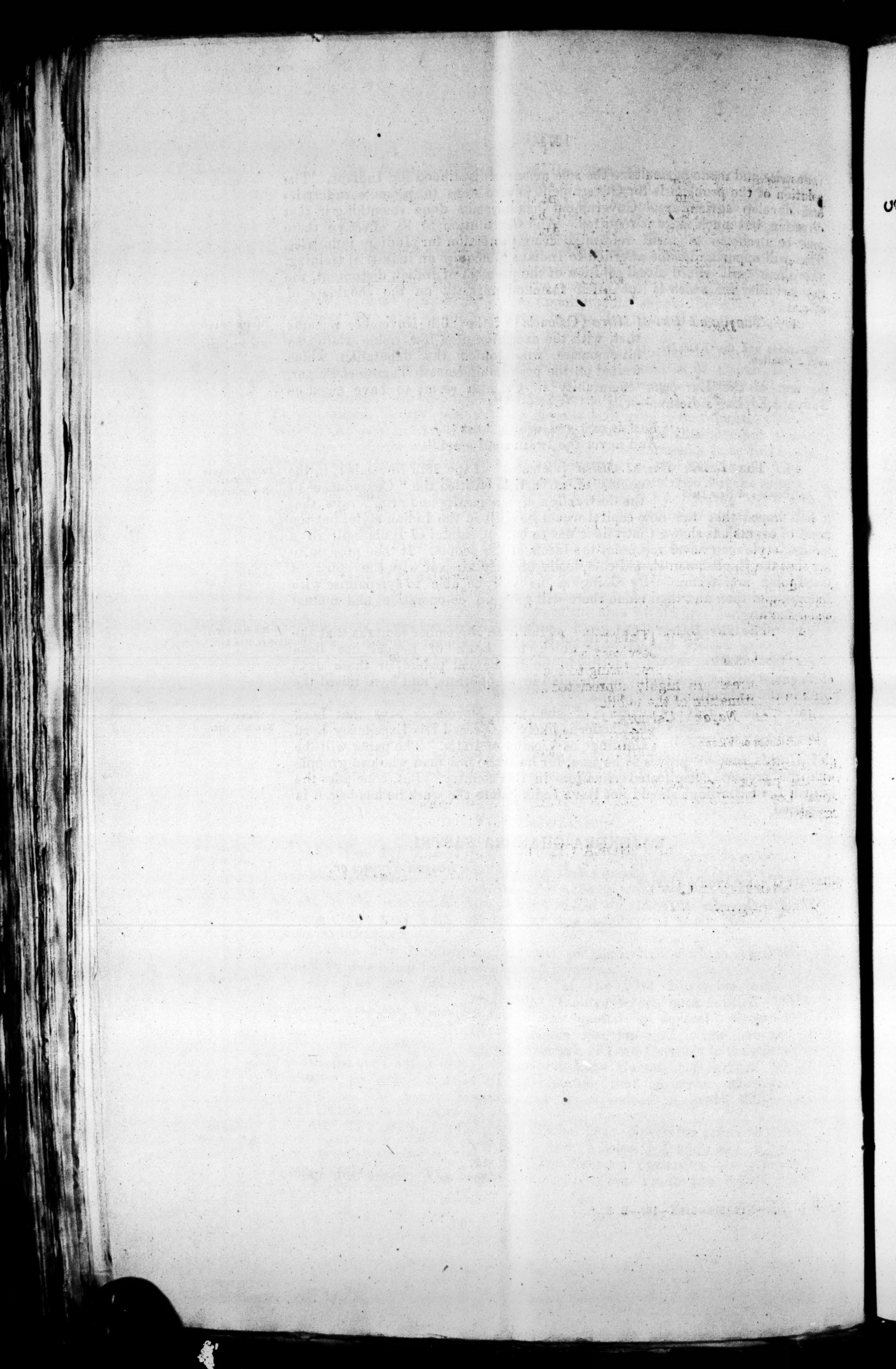
DAINIK BHARAT  
MITRA,  
Nov. 26th, 1913

DAINIK BHARAT  
MITRA,  
Nov. 26th, 1913.

BIR BHARAT,  
Nov. 30th, 1913.

NAYAK,  
Nov. 28th, 1913.







**REPORT (PART II)**  
OF  
**INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 6th December 1913.**

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Week ending Saturday, 6th December 1946

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[illegible]



**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL INTELLIGENCE BRANCH.**

*[As it stood on 1st July 1913.]*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Basar Patrika"	Calcutta	Daily	Kali Prasanna Chatarji, age 48, Brahmin	1,400
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindoo Patriot"	Ditto	Weekly	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto	Do.	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"Indian Mirror"	Ditto	Daily	Satyendra Nath Sen	1,200
6	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World"	Ditto	Do.	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1045
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,200
11	"Herald"	Dacca	Daily	Priya Nath Sen	200
12	"East"	Do.	Bi-weekly	Banga Ch. Ray	200.
13	"Calcutta Spectator"	Calcutta	Weekly	Lalit Mohan	...



LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED BY THE BENGAL INTELLIGENCE BRANCH

(As it stood on 1st July 1913.)

No.	Name of Publication.	Where published.	Frequency.	Editor.	Address, name and place of Editor.	Subscription.
1	"Amrita Bazar Patrika"	Calcutta	Daily	...	Kailash Chandra Ghosh, 14, Dalhousie	1,400
2	"Bharat"	...	...	...	...	...
3	"Hindustan Patrika"	...	...	...	...	...
4	"Indian Empire"	...	...	...	...	...
5	"Indian Mirror"	...	...	...	...	...
6	"Indian Nation"	...	...	...	...	...
7	"Indian World"	...	...	...	...	...
8	"Karmacharya"	...	...	...	...	...
9	"Karmacharya"	...	...	...	...	...
10	"Karmacharya"	...	...	...	...	...
11	"Karmacharya"	...	...	...	...	...
12	"Karmacharya"	...	...	...	...	...
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14	"Karmacharya"	...	...	...	...	...
15	"Karmacharya"	...	...	...	...	...
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18	"Karmacharya"	...	...	...	...	...



## I.—FOREIGN POLITICS.

1248. The *Amrita Basar Patrika* remarks that if any evidence were needed how deeply the Viceroy's noble utterances of sympathy "burning and deep" on behalf of the

Indians in South Africa.

suffering Indians in South Africa have been appreciated by the Indians and how much strength it has added to their cause, it has been conclusively furnished by the hysterics of the extremist section of the Anglo-Indian Press. Each word of His Excellency's sympathy for the Indian cause and condemnation of the methods of their persecutors in South Africa has fallen like drops of scalding vitriol on the sensitive skin of the enemies of India and caused blisters which are making them cry out in pain. In that sense they are certainly to be pitied. Indeed, this evidence of Viceregal sympathy has not come a moment too soon. For an utter sense of helplessness to relieve the sufferings of their brothers and sisters in South Africa had made the Indians miserable enough. This, again, was further exacerbated by the culpable apathy of the Imperial Government, the most recent instance of which is furnished by Mr. Harcourt's refusal to receive the deputation of Indians, as well as by the lukewarmness of their own Government; and an element of violent irritation was further added to the situation by the rabid writings of the Anglo-Indian extremists who, true to their traditions, zealously set about sprinkling salt on the Indian sores. If the Viceroy had not spoken out so plainly and courageously at this psychological moment, there is no knowing how this deep discontent and irritation would have manifested themselves. His Excellency's utterances have not only come as a balm to the lacerated hearts of the Indians and so allayed the discontent and irritation, but also constitute smart slaps on the faces of India's enemies.

1249. The *Amrita Basar Patrika* observes that to-day's meeting on the South African crisis is a unique one. It is not only

Meeting on the South African affair.

an index to the growing national self-consciousness of India, but is the first popular agitation which has been graced with the blessings of the august head of the Government of India. It has also the support of all right-minded Englishmen, who it is not doubted will not fail to avail themselves of this opportunity offered to them of testifying to their support by substantial contributions. The paper hopes the prime-movers of this meeting will make it clear, amongst other things, that by identifying themselves with the Indian cause the Englishmen will not merely be forging a link of gold between the rulers and the ruled, but be advancing the truest interests of the British Empire, for it is to assert the fundamental rights of British citizenship that the Indian settlers are undergoing so much persecution in South Africa.

1250. The *Morning Post*, says the *Bengalee* of the 3rd December 1913, has come forward with its nostrum for the solution of the Indian problem in South Africa. It is alarmed

*Ibid.*

lest the Imperial Government should drive the Union Government to a desperate course of action by any sort of intervention and suggests a comfortable way out of the difficulty. According to this London journal, the talk of intervention is foolish, as it is also foolish to scold and abuse. What then is to be done? The Indians are to be elbowed away to the wilds of Soudan, "where magnificent land is coming under irrigation, and urgently requires cultivators." Indians then are a necessary evil, to be brushed away when no longer serving any purpose. The Union Government, the white people everywhere who invite Indian labourers but afterwards make it too hot for them to live in their country, are all honourable men; they must be let alone and treated with all deference in their supercilious attitude towards those whose services they requisitioned in time of need, and it is these latter who must be moved about to satisfy the racial pride and prejudice of the white population of the world! If this is going to be the moral principle at the back of the British Empire, then indeed the future of humanity is dark and gloomy. Indians are no longer prepared to accept life anywhere on any terms. It is no longer the simple question of getting rid of an inconvenient nuisance, but the most knotty problem of dealing with a people who have got heart, soul and brains.

AMRITA BASAR  
PATRIKA,  
29th Nov. 1913.

AMRITA BASAR  
PATRIKA,  
3rd Dec. 1913.

BENGALUR,  
3rd Dec. 1913.



AMRITA BAZAR  
PATRIKA,  
4th Dec. 1913.

1251. Though Lord Crewe's reply, writes the *Amrita Bazar Patrika*, to the Indian deputation on the South African question might be awarded the laurel for diplomatic timidity, which Lord Hardinge managed to miss by his frank and courageous utterance on the same subject, yet on Indian ears at least it has fallen flat. The Secretary of State admitted (a) that there existed grounds for serious disquiet; (b) that high ideals animated Mr. Gandhi; (c) that the communities in South Africa were full of racial prejudice; (d) that if South Africa agreed that the solidarity of the Empire was to be sustained by a form of enquiry which was not solely official, no sentiment of national or personal *amour propre* ought to stand in the way of such investigation; and (e) that there existed grounds for a close enquiry. Further than this His Lordship could not go. But to the Indians neither the carefully worded sympathy for their sufferings nor the above admissions are enough. They had a right to expect that His Lordship, as the official to whom the destinies of his three hundred millions of Indian subjects had been consigned by His Imperial Majesty, would openly declare that he could not rest until an enquiry such as demanded by the Indians or some effective assurance tending to the removal of the keen grievances of the South African Indians, was extorted from the Colonial Office.

## II.—HOME ADMINISTRATION.

### (a)—Police.

BENGALURU,  
2nd Dec. 1913.

1252. The *Bengalee* has heard complaints to the effect that the recent house-searches and arrests in the city had not at their back sufficient and authentic information. The fact of a party of young men thus arrested and afterwards bailed out only to appear before the Commissioner of Police whenever required, also lends colour to this complaint. The paper asks the police authorities to be more sure of their facts before they proceed to take action on them. It is said that the subordinate police officers are not as considerate in their treatment of the young men taken in custody as Messrs. Lowman and Denham always are. The higher authorities of the Criminal Investigation Department are requested by the journal to see that suspected persons are treated with the courtesy they deserve before their guilt is proved.

AMRITA BAZAR  
PATRIKA,  
3rd Dec. 1913.

1253. The *Amrita Bazar Patrika* writes that it will be idle to conceal the fact that the bumper crop of house-searches which the activities of the Bengal police have yielded and are still yielding in Bengal, has produced the utmost terror and sense of insecurity in the minds of the people. House-search here, house-search there, and house-search everywhere, is the order of the day. And yet the people have had repeated and unqualified admissions from the lips of no less a personage than His Excellency the Governor himself that the majority of the people are on the side of law and order. Let those on whom rests the responsibility of detecting criminals be given every facility to do their legitimate work and no law-abiding citizens will demur to it. But there should be something like a sense of proportion, and the peace and sense of security—the greatest and most cherished gifts of the British rule to India—of the loyal 99 per cent. of the population should not be disturbed for the fault of the 1 per cent. (or even less) disloyal. Rightly or wrongly, the people are labouring under the impression that most of the house-searches owe their genesis either to the over-nervousness or over-suspiciousness of the police, and that they are barren of any appreciable results other than the unmerited disturbance, worry, harassment, anxiety and irritation of thousands of innocent subjects of His Majesty. Let some Hon'ble Member interpellate the Government and ascertain (a) the total number of house-searches undertaken by the police in the Province year by year since, say, 1908 and the costs incurred therein; (b) the definite results, in the shape of apprehension and conviction of the culprits searched for, that followed from them. It will then be made clear whether the public impression referred to above has any foundation or not.



## (b) — Working of the Courts.

1254. The conduct of the Cantonment Magistrate of Barrackpur, writes the *Amrita Bazar Patrika*, towards the Hon'ble Babu Surendra Nath Banarji shows that there is a class of Government officers whose delight apparently consists in trying to humiliate Indians, however high their social position be. In Mr. Banarji, however, the Cantonment Magistrate has found a veritable tartar. Babu Surendra Nath incurred the displeasure of the Magistrate by criticising his public doings in the *Bengalee* and asking questions about him in the Council; and the Magistrate sought to take his revenge on him in a queer way. Babu Surendra Nath owned a house in the Barrackpur Cantonment, and because there was some rubbish in it, therefore not only was a case instituted against him under the Municipal Act by the Magistrate, but his personal attendance before him was insisted on. On two previous occasions, the Magistrate had also summoned him to appear in his court in person in similar cases, and his applications to appear by pleaders were rejected. The High Court, however, quashed his proceedings. But, in spite of this, the Magistrate again asked Babu Surendra Nath to attend the court in connection with the case under notice. When Mr. Banarji's counsel, Mr. J. N. Ray, brought the facts of the case before Justices Holmwood and Sharfuddin, their Lordships were simply astounded. They enquired why should a gentleman in the position of Mr. Banarji, who is a member of both the Supreme and Local Councils, be dragged by the Magistrate in his court in a petty municipal case, when a pleader could very well represent him? The learned Judges then sent a strong mandate on the Magistrate, directing him to dispense with the presence of Babu Surendra Nath, and expressed surprise that the Magistrate should act in "such a very extraordinary manner." The Magistrate had thus again to go to the wall. The reader may well imagine that when Babu Surendra Nath Banarji could be dealt with in this fashion, how would ordinary folk, when not in good odour with the Magistrate, fare at his hands. The case ought to engage the serious attention of the Government of Bengal. It is proof positive of the fact that though the Government of India is in right earnest to establish better relations between Government officers and the people, there are officers who are determined to frustrate this excellent object by treating the recent Government circular in this connection as a mere joke or a waste paper.

1255. The *Amrita Bazar Patrika* finds that Sukkhu Chamar, who was hauled up for the murder of Miss Murphy in a railway train near Gorakhpur, has been sentenced to death. To any one who followed the course of the trial with an unbiassed mind, the sentence will come as a shock. The purely circumstantial nature of the evidence against the accused, the remarkable allegations made by him as to the manner in which he was made drunk by the police with a view to the extraction of self-incriminating statements, as also certain other circumstances connected with the trial, are enough to convince the average man in the street that, if ever there was a case in which sentence of death should not have been passed, it was the present one. The sentence needs confirmation by the United Provinces High Court and the case is shortly to go up before it. It is to be hoped that the unfortunate accused will be adequately represented, and that the elements indicated above will be duly pressed before and considered by their Lordships.

## (h) — General.

1256. The Gurkhas, writes the *Telegraph*, still continue their atrocities. The *Amrita Bazar Patrika* writes:—"So even after the assurance of the District Magistrate of Dacca, another case of dastardly assault by a Gurkha in the heart of the town has taken place, and the victim is a respectable Government official, a Munsif. The assailant is a treasury guard, belonging to the 10th Gurkha Regiment, and, as alleged by the Munsif, assaulted him suddenly

AMRITA BASAR  
PATRIKA,  
1st Dec. 1912.

AMRITA BASAR  
PATRIKA,  
3rd Dec. 1912.

TELEGRAPH,  
26th Nov. 1912.



and gave him a sudden blow. As explanation he said that under the circumstances he used only his fist, instead of his rifle, to prevent the Munsif from passing by that road. It cannot be denied that the story is well past the borders of sensation and is a scandal." The journal continues that it is the imperative duty of both the civil and military authorities to fully enquire into the 'circumstances' of the assault on the Munsif in the interests of good government in the country. The paper points out that even if the road was closed to the public, the Gurkha sentry has no business to suppose that a respectable and responsible judicial officer would loot the treasury.

HERALD,  
28th Nov, 1918.

1257. The *Herald* understands a batch of 25 or 30 Gurkhas was sent to Munshiganj on Friday last, and these men have been put in charge of the local treasury.

Gurkhas at Munshiganj.

From the number of correspondence pouring in our office from all corners of Vikrampur it is not difficult to guess that this has caused a regular panic throughout the area. A letter over the signature of two esteemed correspondents states that the people of Munshiganj were so greatly alarmed at the news of the arrival of Gurkhas on Friday morning that two leading shopkeepers of this town closed their shops and stopped all business. Judging from what took place at Dacca before the very eyes, as it were, of the Magistrate and the police authorities, it cannot be said that this panic is unreasonable. It is said that these Gurkhas have already made their power felt at Munshiganj. On Saturday last, a little after 5 P.M., Babu Kunja Bihari Biswas, Munsif of the fourth Court, was severely assaulted by one of these Gurkhas while he was going to his quarters and was near the office of the Subdivisional Officer. It is only natural that this assault should have intensified the feeling of anxiety and terror already prevailing there. The Munsif is a very senior officer of the service, and it is certainly not possible that he would give any provocation to the Gurkhas. The town of Munshiganj was as calm as ever, and not the least sign of disturbance was visible there. What then is it, which has necessitated the Government to locate them there? It was at first thought sufficient to guard the treasury of Munshiganj with ordinary police. They were then replaced by military police. It seems, even this precaution is not thought sufficient now, for, as has already been said, military police have now been replaced by Gurkhas. Is it the intention of the Government to locate them permanently at Munshiganj? The policy of locating soldiers in villages and small towns, is open to grave objection. As is well known, houses there are all *kutcha* and unprotected by walls; and there is nothing which these men are incapable of doing. Their depredations at Dacca have clearly shown that there is not sufficient control over them.

INDIAN WORLD,  
28th Nov. 1918.

1258. The *Indian World* writes that a sort of unrest prevails in the villages within the district of Dacca in consequence of the military manoeuvres which are proposed to be held there on a grand scale in this cold season. The

Unrest in Dacca villages owing to the military manoeuvres.

instances of recent Gurkha outrages in the very heart of the town of Dacca have infused terror in the minds of innocent villagers and there is a serious proposal of sending away women and children to towns. It is impossible to conceive the extent of suffering to which the people will subject themselves if this exodus from the villages really takes place. The authorities ought to allay their anxieties in the matter and explain to them the real nature of the situation.

AMRITA BAZAR  
PATRIKA,  
4th Dec. 1918.

1259. The *Amrita Bazar Patrika* congratulates the Hon'ble Rai Bahadur Radha Charan Pal on the series of questions he put to the Government of Bengal regarding the

Interpellations in the Bengal Legislative Council.

distress in the Contai subdivision owing to the recent flood. They were all to the point and laid bare thoroughly the real condition of that unfortunate part of Midnapur which was hit the hardest by the recent disaster. The replies to several important questions of the Hon'ble Member, the paper regrets, were far from satisfactory, and this it will point out in due course. The Hon'ble Babu Surendra Nath Ray also deserves thanks for pumping out some important information on the subject of relieving the District Officers of a great part of their routine work, as recommended by the Decentralization Commission, so that they might find more time to mix



with the people. This matter also needs detailed notice, and it hopes to take it up as soon as possible. The journal is glad to find from the reply to a question of the Hon'ble Babu Surendra Nath Banarji that Government has decided to move the High Court for the issue of a rule calling on the Barrackpur Engineer, Mr. O'Brien, who caused the death of an Indian painter by a kick and was let off with a paltry fine, to show cause why his sentence should not be enhanced. Babu Surendra Nath might have also asked about two other unfortunate cases of a similar nature that happened in the course of a few months, as already pointed out by the paper. The one hailed from Serampur, in which Mr. Henderson, a Jute Mill Manager, kicked an Indian cooly severely in the abdomen, necessitating his removal to hospital, where he eventually died, it was said, of cholera. The other case occurred at Howrah, in which another Jute Mill Manager shot to death an Indian cooly. In both of these cases the accused were let off with equally paltry fines and nothing more was done in spite of vehement public protests.

1260. The *Mussalman* desires to call the attention of the Government of India and all Provincial Governments to the sacrifice of cows during the *Bahr-Id* festival, on account of the constant interference of both officials

Kine-killing at the *Bahr-Id* festival.

and a section of Hindus. It has assumed an aspect detrimental to the peace and best interests of the country. The paper appeals to the right thinking Hindus to look at the question from the standpoint of justice. Though the stoppage of cow-killing will not succeed in persuading the Muhammadans to give up the practice, it will widen the gulf between Muhammadans and Hindus and ultimately bring about disorder. This is its honest conviction, and all well-wishers of the country should see that the situation does not become as bad as it is sure to be, if such irritating interference is allowed to continue. Is it not the first duty of a man who raises principles touching his religion to respect and consider similar matters concerning the religion of one whose action he calls into question? It is unfortunate that no serious thoughts have been bestowed upon this elementary principle, and it is often that unhappy things happen, which besides rankling the heart, leave lasting impressions behind. It is all the more unfortunate that sometimes officials side with those who put forward unreasonable demands and ride roughshod over the feelings and sentiments of the Muhammadans. Here is a case in point. On the 4th instant Mr. D. Datta, Subdivisional Magistrate of Kushtia in the district of Nadia, issued an order under section 144, Criminal Procedure Code, directing Ibrahim Biswas and 11 others of village Hatra, in the jurisdiction of police-station Kushtia, to abstain from cow-killing on the 10th, 11th and 12th days of November 1913, on the ostensible plea of preventing a disturbance of the public tranquillity. The order concludes thus: "As there is no time to hear the other side (the side reported against the responsible police officers) and the case is one of emergency, this order is made *ex parte*. On the same date another order under section 107, Criminal Procedure Code, was issued against the same Ibrahim Biswas and 11 others, requiring them to show cause on the 6th *idem* why they should not execute bonds for Rs. 200, with two sureties for Rs. 200 each, to keep the peace during the three days mentioned above. One Babur Ali Khan, who was one of the 12 summoned under section 114, Criminal Procedure Code, to execute bonds, appeared before the Subdivisional Officer on the 6th instant, but he was arbitrarily put into *hajut*, though he offered the required security. In the evening, however, the Subdivisional Officer ordered his release on his executing the bonds and furnishing the securities, apparently thinking that his order to put him into prison had been most improper. However, the result was that no cow was sacrificed in that village. It is to be remembered that the question of cow-killing in the village of Hatia had been hanging fire for the last three years and that the same Subdivisional Magistrate prevented cow-killing there by adopting similar tactics. He had had enough opportunities of hearing the other side before passing orders this year, but unfortunately he refrained from doing so, apparently to simplify matters. The village of Hatia, it is understood, contains about 300 Muhammadan houses and only 9 or 10 Hindu houses. The Hindus live together in one part of the village. The Muhammadans wanted to sacrifice cows in their own quarter and at a distance from the Hindu houses, but unfortunately that even was not

MUSULMAN,  
28th Nov. 1913.



allowed. If there was an apprehension of a breach of the peace under the circumstances, it was the Hindus who ought to have been bound down and not the Muhammadans, but it is a great pity that the reverse was the case. Are the Mussalmans to understand that there is no remedy for this sort of executive high-handedness? Are higher authorities powerless in the matter?

TELEGRAPH.  
29th Nov. 1913.

1261. The *Telegraph* writes that the greatest possible sensation has been created by the so called discovery, in a Hindu hotel in Raja Bagan, of an alleged bomb

factory. Acids, apparatus and unfinished missiles are said to have been got hold of by the Bengal Criminal Intelligence Department. A number of arrests has been made and many houses in the Indian quarter of the town have been raided. As a rule the police in similar searches triumphantly carry away a copy of the *Bhagabat Gi'a*, *Deshar Katha* or a pen-and-ink sketch of Khudiram or Tilak. Many of the people arrested now and again on charges of sedition, etc., are after a sojourn in *hajut*, released on the ground that no incriminating evidence is forthcoming against them. It is this state of affairs that has excited comment in the Press and among the public. Be that as it may, the present discovery is credited by the police to be a very important one, and a rumour has been sedulously circulated that probably the police would now be able to account for the Midnapur, Maulvi Bazar, Lahore, College Square and Delhi outrages. The unfinished bombs are said to be of the same type as those used at the above places. But unfortunately the public have been kept rigidly in ignorance about the finds and the arrests. Examinations are being held with closed doors, and no information is being supplied to the Press. This reticence on the part of the police is, of course, no new thing, for it has been the rule always; but unfortunately it has not helped them much. In the west, however, quite another practice obtains and most satisfactory results are secured. Whenever there is a serious crime, whether against person or property or against the Government, the police frankly take the Press into confidence. One paper vies with another in placing before the public latest developments and thus the law officers detailed on the job find most valuable auxiliaries in the host of newspaper reporters,—keen and active men who are in no way less able than the detectives themselves. Moreover, the news appearing in the columns of papers meets the eyes of millions and induces those who might throw any light on the case to come forward and help the law in unravelling the complicated skeins of crime. This practice of relying on the public and the Press has now become universal in the West, and in no case has this trust been misplaced. Why, then, should the Indian police adopt another and diametrically opposite course? The highest in the land have said that the heart of the Indian nation is sound at the core; and that if there be a few anarchical crimes here and there they must be the work of a microscopic minority who do not count. Therefore, if the public were frankly and candidly taken into confidence, much better results must necessarily accrue. It is to be hoped that the authorities concerned will take these arguments into consideration and turn a new leaf in the procedure usually adopted by them. As for the discovery, it would certainly reflect great credit on the Bengal Criminal Investigation Department if what has been read in the morning papers come true. There are many who express a doubt; but the paper is not of the number. It has been unsparing in its criticism of police methods; but at the same time, when it finds them doing anything good, it is always ready to extend its hand to them and lend them all possible support. In the present case, though it believes the discovery of the bomb factory ought to be regarded as a feather in the police cap, it cannot yet express an authoritative opinion so long as greater details are not to hand. The meagre particulars that have reached it are by no means convincing. It is hoped that the police will yet satisfy the public. From the accounts that have appeared, the parties so far arrested appear to belong to an irresponsible class—either school boys or young men in the meaner walks of life. If the fact be as stated, the circumstance is one on which it may congratulate itself. It is proof positive that the disease is confined to a class who might, with careful and tactful handling, be cured easily. It is the system of education that is at fault. The men engaged in the anarchical movement are, for the most part, persons of little education—tram conductors and so forth. If the education imparted in the



vernacular schools is of a satisfactory kind, there would be little possibility of boys being weaned from the path of rectitude by interested parties. Unfortunately those who are responsible for the preparation of the course of studies either in vernacular schools or in the lower forms of English schools, do not appear to understand the necessity that there is for bringing up young children in such a way as to be impressed with their duty to their country, to themselves, and to the Government they live under. The blessings of British rule are not intangible; but if you ask any lad of the same, he would not be able to give you any satisfactory answer. On the other hand, perhaps many would disgorge ill-digested cant about many short comings, whether real or fancied. If ignorant and easily led youngsters are to be saved from the horrible doom of criminals, it is incumbent on the authorities to take adequate steps in the beginning. This a duty they owe both to the community at large and to impressionable young men in particular. We believe the best way of dealing with the anarchical movement would be to devise means for the proper education and up-bringing of the youth. Godless education is perhaps the worst feature of the system of education in vogue in the country. The Hindu *Shastras* teach loyalty to the Sovereign and devotion to the Deity as the imperative duty of every man. Consequently if Indian children are brought up strictly in accordance with the tenets of their religion, there would be hardly any chance of their going astray, specially if they were brought face to face with the undoubted blessings of the present rule.

1262. The *Amrita Bazar Patrika* writes that the speech of Sir William

Political and ordinary daktities.

Duke in reply to Babu Surendra Nath Banarji's resolution for the appointment of a mixed committee of officials and non-officials to enquire into the frequency of daktities in Bengal is a remarkable one. Sir William makes the startling revelation that not only does Bengal possess the lowest record for daktities amongst all the big provinces of the Empire, but that of the 1,511 cases of daktities reported in Bengal in the five years from 1908 to 1912, only 54 were political, that is to say, that the proportion of political to ordinary cases was no higher than  $3\frac{1}{2}$  per cent! Yet what a hue and cry was raised over this affair, and how, not only was almost every other son of an average *bhadralok* looked upon as a daktait in disguise, but the *bhadralok* class in general was put under a ban, because of the misdeeds of a few misguided youths. The journal has tried again and again in vain to bring the real truth home to those enemies of India who raised the meaningless cry of Bengal being honeycombed with *bhadralok* daktaites; but Sir William Duke's statement should put a gag into the mouths of these revilers and mischief makers. Fancy, many Englishmen at home have refused to serve in India unless they are paid very big salaries on the ground that they may lose their lives or suffer other wrongs at the hands of these political daktaites, who are supposed to be a part and parcel of the anarchist organization in the country! The admission of the infinitesimally small number of *bhadralok* daktaites is unfortunately the only gratifying feature of Sir William's speech. In other respects, some of his statements are incomprehensible and most disappointing. What may be the difference between a *bhadralok* daktait and an ordinary daktait? Each of them has the same object in view—to rob his neighbour and put the stolen money into his own pocket. It is true that the one belongs to a *bhadralok* or respectable family; but would anyone care to call a man a *bhadralok* or a gentleman if he is proved to be a daktait? Even when a son of a nobleman mixes with low class people and becomes a scamp or a rake, he at once ceases to be a *bhadralok* and becomes a *chotolok* or a low fellow in the estimation of society. And why should the mere accident of some youths, who happen to have been born of respectable parents, belonging to a gang of daktaites, be invested with a disproportionate importance? Sir William Duke makes an attempt, in his statement, to answer the above point. According to his definition, "Political daktaites are daktaites committed by young men of the *bhadralok* class, working apparently under a very widespread organization." Here Sir William contradicts himself. For, if the political daktaites have "a very widespread organization," how is it that their daktaities amounted to only 54 in five years instead of many thousands? But do not all daktaities present the same characteristics which he says are the special features of political daktaities? Are not all daktaities more or less intrinsically opposed to settled government?

AMRITA BAZAR  
PATRIKA,  
5th Dec. 1912.



Even Sir William will not contend that the non-political dakaits are friendly to settled government. And have not several noted non-political dakaits been known to have organizations by the side of which those of the so-called political dakaits would appear to be child's play? And is it not rather rash to conclude that the so-called *bhadralok* dakaits, who have invariably made private houses and their own society, and not any members of Government or any Government buildings, the targets of their depredations, are specially and violently opposed to the Government? It would indeed be a very queer form of showing one's violent opposition to a third party by killing one's own brother. Sir William suggests another very queer factor that converts a non-political into a political dakaiti, and that is its "wonderful success"! But will not the records of past dakaities, in Bengal and elsewhere, show that there have been numerous dakaits—not branded political—who have been likewise wonderfully successful in "spotting likely subjects and netting very large sums"? How could Sir William ascertain that political dakaits had made more money than their non-political brethren? And supposing these so-called *bhadralok* dakaits are indeed actuated by ulterior political designs, is it very wise or politic to discriminate them from ordinary dakaits, invest them with an inordinate importance, and to apprehend that the foundation of the British Empire in India, based as it is on solid rock, can be shaken by these glorified Don Quixotes? But are there no *bhadralok* dakaits or criminals in other civilized countries? The paper will now notice some other queer statements in Sir William Duke's speech. He says that though "in Eastern Bengal some hundreds of Government guns had been distributed to selected villagers, the result has been disappointing." And why? Because "when a dakaiti occurred at Kedarpur in the Tangail subdivision of Mymensingh, there were three Government guns in the village, but no attempt was made to use them." And from this single incident he concludes that there is no good in distributing weapons freely, as "there would be little disposition on the part of the ordinary villagers to use them." Because Kedarpur with its arsenal of "three guns" failed, therefore hundreds of other villages would fail also! How did Sir William know it? But high officials have the privilege of arguing important questions in this fashion. Here is another statement of Sir William. Non-official Indians, in his opinion, can offer no suggestions of value for checking the ordinary dakaiti. The only suggestion they make, says he, is to supply the villagers with guns, but it is a worthless one, "as the weapons which already exist in thousands in the different districts are practically never used against dakaits." Nay, the dakaits steal these guns from the villagers and become better armed, more formidable, so to increase the number of weapons in the country is to court further danger! This is what Sir William says. But it is a mere assertion on his part, and an assertion is neither a fact nor an argument. It is by appointing a mixed committee, of official and non-official members like the one suggested by Babu Surendra Nath Banarji that the points raised by Sir William could be conclusively settled. If such a committee were appointed, hundreds of witnesses would come forward with valuable suggestions for ridding the country of the dakaiti pest. It is much regretted that Sir William did not see his way to accept the resolution of Babu Surendra Nath. Indeed, it is an irony of fate that, while the words of the Governor lecturing the non-official members on the virtue of shunning opposition for the sake of opposition, were still ringing in the ears of the Councillors, His Excellency's chief lieutenant should treat the Council to a method of opposition. The *Amrita Bazar Patrika* wishes to point out, however, that Babu Surendra Nath Banarji was not quite correct when he said that political dakaities were on "a lower moral plane" than ordinary dakaities. Indeed there is no code or canon of ethics that assigns a higher moral plane to ordinary dakaities than to political dakaities. The two crimes should be regarded as twin brothers or sisters, the danger to society from both being equal. What perhaps Babu Surendra Nath meant was that a *bhadralok* criminal, being more educated, deserves severer condemnation than an ordinary illiterate one. Mr. Banarji had, however, his revenge on the Government when he was compelled to withdraw his resolution. In withdrawing it he said, "Let it however go forth to the world and the public that non-officials offered co-operation to Government and to share its burden and anxieties, and Government did not see its way to avail themselves of such services." Beautiful!



## VI.—MISCELLANEOUS.

1263. The *Mussalman* has it that the refusal of an interview to Messrs.

Lord Crewe's refusal to interview Messrs. Wazir Husain and Muhammad Ali.

Wazir Husain and Muhammad Ali by Lord Crewe and Mr. Asquith is not only an insult to themselves but to the community as well as the country to which they belong. Assuming that

Messrs. Wazir Husain and Muhammad Ali do not represent the Indian Muhammadan community as a whole but only a section thereof, the journal fails to see what reasonable objection there could have been to grant them an interview. If their political opponents, if there be any, "misunderstood" the action of Lord Crewe, they too could have been given an opportunity to speak their mind when occasion arose, but the refusal to grant Messrs. Wazir Husain and Muhammad Ali an interview on such a flimsy pretext was neither wise nor expedient. It seems statesmanship has become a rare virtue with British politicians. Lord Crewe, it has been said, spares no pains to inform himself of the sentiments and aspirations of the Indian Moslems "through the many authoritative sources of intelligence open to him," and it is therefore that His Lordship did not consider it necessary to grant Messrs. Wazir Husain and Muhammad Ali an interview and hear from them anything about those matters. May His Lordship be asked what the many authoritative sources of intelligence are? Are they not the village chaukidars and daffadars, the police constables and Sub-Inspectors, and the great Criminal Intelligence Department! Are not these people the ultimate sources from which the District authorities, the Provincial Governments, and the Government of India derive their knowledge! It is nowadays complained in official circles that the people do not come forward to co-operate with the Government and therein lies the difficulty of administration. It is officials who are in fault and it is they who by their conduct dissuade the people from co-operating with Government. The treatment which Lord Crewe and Mr. Asquith have accorded to the two Moslem gentlemen in question is an instance in point. There is, however, an impression in the public mind in this country that by insulting Messrs. Wazir Husain and Muhammad Ali, the Secretary of State for India and the Prime Minister of England meant to snub the school of politics to which they belong. If this is true, the above two Ministers of His Majesty have misunderstood the situation in India and their efforts are destined to be frustrated.

1264. The *Bengalee* writes that Reuter has wired the reassuring

Indian students in England.

announcement that the London Advisory Committee for Indian students has appointed a Sub-Committee consisting of Sir Mancharjee Bhowmagree, Mr. Mirza Ali Baig, Mr. Abdul Latif, and Major Sinha to investigate the alleged grievances of Indian students in Great Britain, with a view to making representations to Lord Crewe for such redress as may be practicable. That the India Office should have appointed a Sub-Committee shows that the grievances are something more than mere allegations. The journal published a few weeks ago the hard case of a distinguished Indian student who, notwithstanding the most brilliant record to his credit both in the Calcutta and the Cambridge Universities, was dissuaded from standing as a candidate for a fellowship in King's College. Be that as it may, the *personnel* of the Sub-Committee appointed to look into the grievances of the Indian students in England is satisfactory, and they will be able to remove the grievances complained of.

1265. The *Telegraph* observes that for several years, the way small

Bank failures in Northern and Western India.

Indian Banks multiplied in Northern and Western India excited envy in Bengal. Unfortunately these

would now appear to have been based on sand, for otherwise the crash that has come would never have been so violent and widespread. The number of Banks that have failed—have either suspended payment or gone into voluntary liquidation,—is being swelled every day, and at the rate the operation is going on, perhaps none would be left untouched in two or three weeks more. It is certainly a heavy blow; but better results should not perhaps have been anticipated on account of the indifferent equipment of the conductors in respect of financial training. It is a defect of the

MUSSELMAN,  
28th Nov. 1913.

BENGALIAN,  
5th Dec. 1913.

TELEGRAPH,  
29th Nov. 1913.



Indian character of the present day that Indians think little of the necessity of thorough training but consider themselves fit for every work. So long as this defect is not cured they may hardly expect to make any headway. Then, again, though Banks on the Western model justify their existence by the promotion of arts and industries, most of the Indian concerns have been lacking most miserably in this essential. The *Telegraph* is, therefore, not altogether sorry that the inefficiency of Indians for Bank management has been so firmly established. The pity of it is that many thousands, if not millions, will naturally be affected by these failures. It is to be hoped that the present sorry lesson will be taken seriously to heart by its countrymen; and when public confidence in Indian Banks is re-established, there would be no lack of thoroughly trained experts to take up the work. The paper trusts that after this bitter experience, Government would be more careful and exacting in respect of Bank establishment.

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11, CAMAC STREET,  
CALCUTTA.

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